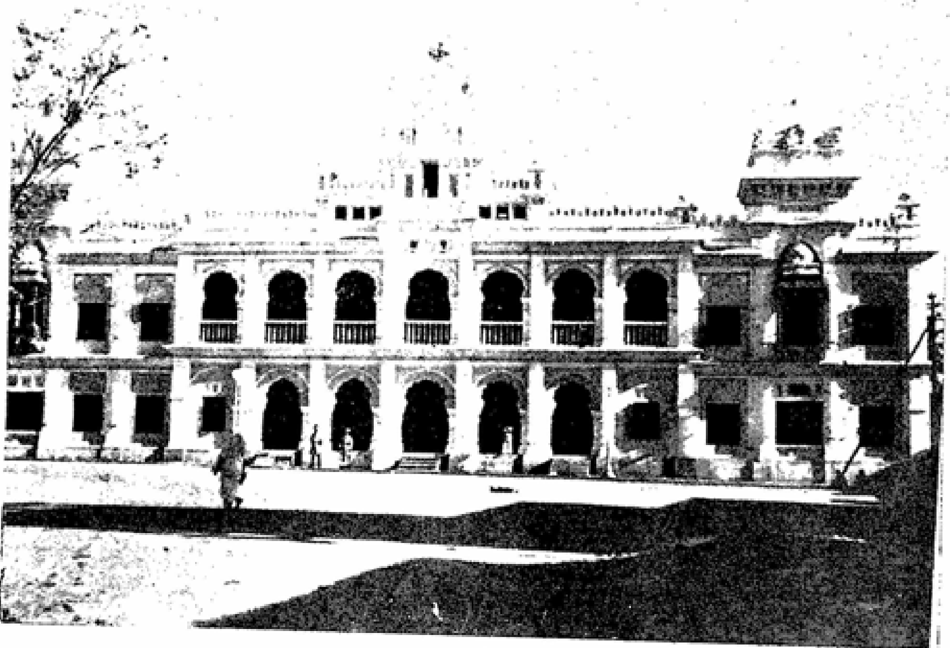


Sri Brahmatantra Parakalaswami Mutt, Mysore

THE ORIGIN AND GROWTH

OF

ŚRĪ BRAHMATANTRA PARAKĀLA MUTT

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BY

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THE BANGALORE PRESS
MYSORE ROAD, BANGALORE CITY
1949

श्रीः



या वाण्या यतिराजराजवशगा चक्रेऽर्चिता या चिरात्
प्राचार्यैर्निगमान्तदेशिकमणिश्रीब्रह्मतन्त्रादिभिः ।
याध्यास्ते परकालसंयमिवरास्थानीमिदानीमपि
श्रेयः संविदधातु सैन्धवमुखी सैषा परा देवता ॥

विशुद्धविज्ञानघनस्वरूपं विज्ञानविश्राणनबद्धदीक्षम् ।
दयानिधिं देहभृतां शरण्यं देवं हयग्रीवमहं प्रपद्ये ॥

PREFACE

IN response to the request of a large number of the younger generation amongst those who have constituted the bulk of the sishyas of the Mutt, I have written this brief sketch of the origin and growth of Śrī Brahmatantra Parakāla Swāmi's Mutt at Mysore. It should have been very properly commenced with the history of Śrī Vedāntha Desika, the Great Teacher, Poet, Saint and Philosopher. But that history has been widely known to the bulk of the Śrīvaishṇavas of the South. I have therefore begun with Śrī Periya Brahmatantra Swatantra Swāmi, the immediate Sanyāsi successor of Śrī Nigamāntha Mahā Desika, who had the good fortune to receive the gift of the image of Śrī Lakshmī-Hayagrīva, worshipped in the Mutt. This humble work of mine is based upon (1) a study of the 'Guruparamparā-Prabhāvam' (a very much condensed work from that of the 3rd Brahmatantra Swatantra) published under the ægis of Śrī Krishna Brahmatantra Swatantra Parakāla Swāmi; (2) tradition handed down from centuries, preserved by the families counting themselves as the disciples of the Mutt from amongst whom the Swāmis presiding over the Mutt have been chosen; (3) a study of some of the works like the "Parakāla Guru Vijaya" and "Uttara Parakāla Guru Vijaya" relating to the Swāmis; (4) some inscriptions and important

documents, sannads, etc., available in the Mutt. For the last, I am very grateful to Śrī Mukhāmi Narasimha Rāghavāchāriar, Mahāvidwān, who has allowed me access to them, by command of His Holiness the present Parakāla Swāmi.

I must remind my fellow-disciples, the readers, that they owe an incalculable debt of gratitude to the illustrious occupants of the great, universally revered, Royal Throne of Mysore, to whose continuous and unstinting and devoted patronage, the Mutt owes its eminent position and usefulness to the world at large. The disciples' unalloyed devotion and loyalty is due to the Rulers of this great Kingdom, which has played the most distinguished part in the preservation of the glorious culture of this beloved ancient land, once threatened with total destruction. I place this little work as a humble offering at the sacred lotus feet of "Śrī Lakshmī Hayavadana Divya Pādukā Sevaka Śrīmad Abhinava Ranganātha Brahmatantra Parakāla Mahā Desikar with the profoundest pranāmams. If the work will help the present and coming generations to cherish loyal devotion on their part to the institution and enable them to regulate their conduct, character and aspirations,—for the fulfilment of their souls—consistently with the ideals placed before them by the Swāmis and the Mysore Rulers, their Royal Sishyas, in the midst of the distractions to which mankind is subjected by the onrush of the modern ideas of "Civilisation", I shall consider myself as having been richly rewarded.

The author takes this opportunity to record his deep indebtedness to Srī. A. S. Rāmanātha Ayyar, B.A., Madras, for his most valuable contribution in the *Epigraphia Indica* [Part VII, Vol. XXV, July 1940, pp. 318–26] entitled "Conjeevaram Inscription of Brahmatantra Swatantra Jeeyar, Śaka 1282". The learned article serves a memorable supplement to the "Guruparamparā-Prabhāvam" as regards the origins of the Mutt and the contributions made to its usefulness by that sage.

I take this opportunity to express my grateful thanks to Sri. V. V. Srīnivāsa Aiyangar Swāmi for having kindly written a Foreword to this humble work.

My warmest thanks are due to my friend, Srī. Chakravarthi Rāmānuja Iyengar, M.A., L.T., for his valuable suggestions, and to Srī. G. Srīnivāsa Rao, Superintendent, Bangalore Press, for its neat get-up.

My grateful thanks are also due to the eminent scholar, Srī. C. K. Venkata Rāmaiya, M.A., for kindly rendering the "Foreword" into Kannada, in his inimitable style.

N. DESIKACHARYA,
Retired Lecturer in History and
Āsthāna Vidwān.

MYSORE,
21st April 1949.

FOREWORD

AT long last this brochure which might have been presented to the public a long time ago has now been prepared and published. His Holiness the present occupant of the pontifical throne, Srī Hayagrīva Divya Pādukā Sevaka Srīmad Abhinava Ranganātha Brahmatantra Parakālaswāmi of Srī Parakāla Mutt, Mysore, we may be sure, inspired and ordered a compilation of a record of the origin and history of the Mutt from all available sources. On my own behalf and on behalf of hundreds of thousands of devotees, I take this occasion to lay before His Holiness our profound sense of gratitude and gratification for this publication.

From all we are able to see and ascertain, Srī Parakāla Mutt, with its headquarters at present in the city of Mysore, is undoubtedly the first Vaishnavite Mutt in South India. Many things and institutions in the world have had only a small, if not, insignificant, beginning. But the record here published to the world shows clearly that the Great Parakāla Mutt had a great and glorious beginning in the mandate of Srī Devarāja Swāmi of Kañchi followed up by a stone inscription regarding the event.

Asceticism has been constituted into an Āshrama in the map of human life according to our ancient scriptures. I wonder if any other map of life in

any other country or religion has anything at once so natural, so beautiful, so ideal as that Āshrama. The donning of orange robes in due course according to this plan is the symbol and solemn dedication of the evening of life to the service of God and man. Even in these degenerate days when everything ancient seems to be in danger of being treated with ridicule, it is a matter for no small consolation that to-day we find so many great souls and spiritual leaders who have espoused that Āshrama are endeavouring each in his own manner and measure to promote ancient learning and spiritual revival. It is true that Srī Vedānta Desika did not himself enter that Āshrama. There can be no doubt that the choice was a deliberate decision on his part. But at the same time there is no doubt whatsoever that he held that Āshrama itself in the highest esteem if only from the use of such expressions as "YATI-RAJA", "YATICAKRAVARTI", "YATISARVABHAUMA". It is also most appropriate and fraught with great significance that the origins of modern Srīvaishnavism are to be traced to the identical source.

Though we have not had any accurate account of the origin of such institutions as Mutts, there can be little doubt about their nature and purpose. They have always found their source in the magnetic and dynamic spiritual personalities of some great saint. The establishment of Mutts merely represents to us the hankering of the human mind to perpetuate and propagate whatever is for the good. While it is also true that most human institutions have tended

as if by some irresistible law to deteriorate and degenerate, the Vaishnavite Mutts in South India such as Srī Parakāla Mutt and Srī Ahobila Mutt have proved and established a vitality and strength sufficient to overcome any such tendencies. To-day we are proud of all our Mutts and also of those who adorn them as their heads.

Such Mutts are real corporations also. They may be described too as seminaries. They may be defined in terms of Gurukula. They are in essence also moving Universities for the spread of learning, secular and spiritual. They are also capable of being regarded as being great spiritual streams, taking their origin on some sacred peak and receiving during their course many tributaries making more and more for the breadth, depth and beauty of the great river. That is what Srī Parakāla Mutt has been demonstrated to be, *albeit* in these few pages of mere recorded facts.

It is a matter for infinite pride and satisfaction that this Mutt has been traced historically and directly to Srī Vedānta Desika and through him to Bhagavad Rāmānuja, not to go any further. It is a matter for even more importance and interest that the great founder of this Mutt was the direct disciple of Srī Vedānta Desika and was, beyond all questions, his spiritual son. If Srī Vedānta Desika attained the title and distinction of "Sarva Tantra Swatantra", this great disciple was claimed and acclaimed as "BRAHMATANTRA SWATANTRA" even by his own Āchārya. More than all, the deity of Srī Lakshmī-

Hayagrīva worshipped daily even to-day at the Mutt at Mysore was the very Mūrti whom Srī Desika cherished and worshipped during his life even as, we are told, by Srī Bhagavad Rāmānuja himself before him. This is forsooth the truest kind of hierarchy.

While reading the brief accounts of one great saint after another who have during all these centuries sat on this pontifical throne, one cannot help putting to himself the question whether the world has ever witnessed such a wonderful apostolic succession. If indeed, the good fortune had been given to all the great and saintly souls to worship each in succession that very Hayagrīva-Mūrti which was worshipped centuries ago by the forbears of Srīvaishnavism, what of the unique characteristic and, if I may add, good fortune of the Deity itself to have come to be so highly and devotedly worshipped by such a distinguished line of great saints.

Even in these days of rank materialism, there are still thousands of true and sincere Hindus who are found to cherish in their heart of hearts the ancient ideals of life and learning. To all of them the sight of this record of valuable and great contributions to Srīvaishnavism made successively by the occupants of the Gādi in this Mutt, is a record of which any human institution may well be proud. If one thing in this booklet strikes the reader more than any other, it is the intensive effort made by so many of the Swāmis to travel all over the country with the Gods of their worship and their spiritual

fire and light, carrying as it were to the doorway of every devotee all the benefits and blessings of Srīvaishnavaitic faith and philosophy. Times are changing, and indeed very fast. To-day and perhaps more than ever before, the need for such administration and propaganda is absolutely necessary. Will our present Swāmi not take into His gracious consideration at least the example so gloriously set by so many distinguished predecessors of his? One cannot be sure whether such a desideratum has not at the present day come to be even a duty. No institution even as no man, can live and function beneficially without increasing measures of adaptation to environment. Apart from travelling through the country there are other more obvious modern methods of teaching and propaganda. What is sorely needed at the present hour is to reach the mind of the rising generation and inform their minds and stimulate their interest concerning the vast and valuable spiritual treasures in Srīvaishnavaitic religion and philosophy, to lead and guide them, to enrich their souls and secure their salvation, here and hereafter.

The author of this treatise has concluded with a glowing tribute to His Holiness the present Swāmi. I have had the pleasure and privilege of coming into contact personally with that great saint. I well remember even now an occasion when on one of my visits to him, possibly the very first, I found him surrounded on all four sides by scores of books; and I voluntarily burst out "Tad hi Tapas—Tad hi

Tapaḥ" ("That indeed is Tapas; That indeed is Tapas") standing reminded there and then of that Upanishadic exclamation, about Svādhyāya and Pravachana—about self-study and propagation of knowledge. His Holiness has already by his ideal devotion and strenuous life taken his proper place in the respect, devotion and affection of the public. To see him worship the Gods of his Mutt, the Gods of his heart, is to stand bedazed into a realisation of what alone is ideal worship. I have been struck every time I witnessed the personal performance by him of the daily worship by an overwhelming sense that His Holiness has, by his great understanding, devotion, sincerity and realisation, made the act of worship a veritable fine art filling us with an intense appreciation of the idealistic beauty and transcendence of such worship.

Above all His Holiness seems to me to be one of the greatest economists of time and he is one of the very few I have come across who will be willing and able to render a good and satisfactory account of the twenty-four hours of each day which he believes he gets and holds in trust for the discharge of the functions connected with his great and holy office. I may also here declare my experience that whenever I have had the privilege of visiting the Mutt and worshipping there, my mind used to be irresistibly taken back to all the great saints and sages who have made the institution what it is and make me feel that somehow the spiritual personality and presence of all the great sages and saints in the

apostolic hierarchy of the Mutt is still there capable of being felt and even imbibed by those who have a responsive spirit.

Such a Mutt and such a Swāmi should be a sufficient guarantee for the advancement of Srī-vaishnavism in South India.

"*Vani Vilas,*"
Park Town, Madras,
16th May 1948.

V. V. SRINIVASAN.

ಮುನ್ನುಡಿ

ಬಹುಕಾಲಕ್ಕೆ ಹಿಂದೆಯೇ ಪ್ರಕಟವಾಗಬೇಕಾಗಿದ್ದ ಈ ಪುಸ್ತಕವು ಈಗ ಹೊರಬೀಳುತ್ತಿದೆ. ಮೈಸೂರು ಶ್ರೀ ಪರಕಾಲಮಠದ ಸ್ಥಾಪನೆ ಮತ್ತು ಇತಿಹಾಸದ ವಿಚಾರವಾಗಿ ದೊರೆಯತಕ್ಕ ಸಮಸ್ತ ಸಂಗತಿಗಳನ್ನೂ ಮತ್ತು ಸಾಹಿತ್ಯವನ್ನೂ ಸಂಗ್ರಹಿಸಿ ಪರಿಶೀಲಿಸಿ ನೋಡಿ ಈ ಗ್ರಂಥವನ್ನು ರಚಿಸಬೇಕೆಂದು ಶ್ರೀ ಪರಕಾಲಮಠದ ಈಗಿನ ಶ್ರೀ ಶ್ರೀಗಳವರಾದ ಶ್ರೀ ಹಯಗ್ರೀವ ಪಾದುಕಾಸೇವಕ ಅಭಿನವ ರಂಗನಾಥ ಬ್ರಹ್ಮತಂತ್ರ ಪರಕಾಲಸ್ವಾಮಿಗಳವರು ಕೃಪಾಪೂರ್ವಕವಾಗಿ ಪ್ರೇರಿಸಿ ಆಜ್ಞಾಪಿಸಿದರೆಂದು ನಾವೆಲ್ಲರೂ ಖಚಿತವಾಗಿ ನಂಬಬಹುದಾಗಿದೆ. ಈ ಪರಮೋಪಕಾರಕ್ಕಾಗಿ ನನ್ನ ಪರವಾಗಿಯೂ ಮತ್ತು ಇತರ ಭಕ್ತಕೋಟಿಯ ಪರವಾಗಿಯೂ ಗಾಢವಾದ ನಮ್ಮ ಕೃತಜ್ಞತೆಯನ್ನೂ, ಮಹತ್ತರವಾದ ನಮ್ಮ ಸಂತೋಷವನ್ನೂ ಶ್ರೀ ಶ್ರೀಗಳವರ ದಿವ್ಯ ಸನ್ನಿಧಿಯಲ್ಲಿ ಸಮರ್ಪಿಸಲಿಚ್ಛಿಸುತ್ತೇನೆ.

ಮೈಸೂರು ನಗರದಲ್ಲಿ ಈಗ ಶೋಭಿಸುತ್ತಿರುವ ಶ್ರೀ ಪರಕಾಲಮಠವೇ ದಕ್ಷಿಣ ಭಾರತದಲ್ಲಿ ಅತ್ಯಂತ ಪುರಾತನವಾದ ವೈಷ್ಣವ ಮಠವೆಂದು, ಇದುವರೆಗೆ ನಮಗೆ ತಿಳಿದು ಬಂದಿರುವ ಸಮಸ್ತ ಸಂಗತಿಗಳಿಂದಲೂ ನಿಸ್ಸಂದೇಹವಾಗಿ ಗೊತ್ತಾಗಿದೆ. ಪ್ರಪಂಚದಲ್ಲಿ ಅನೇಕ ಸಂಸ್ಥೆಗಳು ಅಲ್ಪಾರಂಭದಿಂದ ಕ್ರಮಕ್ರಮವಾಗಿ ವೃದ್ಧಿಯಾಗಿವೆ. ಆದರೆ, ಶ್ರೀ ಪರಕಾಲಮಠದ ವಿಚಾರದಲ್ಲಿ ಮಾತ್ರ ಅಲ್ಪಾರಂಭವೆಂಬುದೇ ಇಲ್ಲದೆ, ಕಾಂಚೀ ನಗರದ ಶ್ರೀ ದೇವರಾಜಸ್ವಾಮಿಗಳ ಆಜ್ಞೆಯ ಮೇರೆಗೆ ಶಿಲಾಶಾಸನ ಸ್ಥಾಪನೆಯಾಗಿ ಮಹಾಸಂರಂಭವೇ ನೆರವೇರಿತು. ಶ್ರೀ ಪರಕಾಲಮಠವು ಬೃಹತ್ತರ ರೂಪದಲ್ಲೇ ಸ್ಥಾಪಿತವಾಗಿ ಪರಿಶೋಭಿಸಿದ ವಿವರವು ಈ ಗ್ರಂಥದಲ್ಲಿ ಸೂಚಿತವಾಗಿರುವ ವಿವರಗಳಿಂದ ಸ್ಪಷ್ಟವಾಗಿಯೇ ವ್ಯಕ್ತವಾಗುತ್ತದೆ.

ಭರತಖಂಡದ ಪುರಾತನ ಧರ್ಮಶಾಸ್ತ್ರಗಳ ಮೇರೆಗೆ ಜೀವನದ ನಾಲ್ಕು ಆಶ್ರಮಗಳಲ್ಲಿ ಸಂನ್ಯಾಸಾಶ್ರಮವೂ ಒಂದೆಂದು ವಿಧಾಯಕ

ವಾಗಿದೆ. ಭರತಖಂಡವನ್ನು ಬಿಟ್ಟು ಮತ್ತಾವ ದೇಶದಲ್ಲಾಗಲಿ, ಅಥವಾ ಸನಾತನ ಧರ್ಮವನ್ನು ಬಿಟ್ಟು ಮತ್ತಾವ ಧರ್ಮದಲ್ಲಾಗಲಿ, ಇಷ್ಟು ಸ್ವಾಭಾವಿಕವಾದ ಇಷ್ಟು ಬಂಧುರವಾದ ಮತ್ತು ಇಷ್ಟು ಆದರ್ಶವಾದ ಆಶ್ರಮವು ವಿಧಾಯಕವಾಗಿದೆಯೇ—ಎಂದು ಆಶ್ಚರ್ಯವಾಗುತ್ತದೆ. ಸಂನ್ಯಾಸ ಸ್ವೀಕಾರಮಾಡಿ ಕಾಷಾಯವಸ್ತ್ರವನ್ನು ಧರಿಸುವುದೆಂದರೆ, ಭಗವತ್ಕೈಂಕರ್ಯಕ್ಕೂ ಮತ್ತು ಜನಸೇವೆಗೂ ಜೀವನದ ಕೊನೆಯ ವರ್ಷಗಳನ್ನು ಮೀಸಲಾಗಿಟ್ಟು ದೀಕ್ಷಿತಳೆದಂತೆಯೇ ಸರಿ; ಕಾಷಾಯವಸ್ತ್ರವು ಭಗವತ್ಕೈಂಕರ್ಯಕ್ಕೂ ಮತ್ತು ಜನಸೇವೆಗೂ ಲಾಂಛನಪ್ರಾಯವಾದುದು. ಈಗಿನದು, ಧರ್ಮಶ್ರದ್ಧೆಯು ಇಳಿಮುಖವಾಗಿ ಪ್ರಾಚೀನ ಸಂಪ್ರದಾಯಗಳೆಲ್ಲ ಅವಹೇಳನಕ್ಕೆ ಗುರಿಯಾಗುತ್ತಿರುವಕಾಲ. ಇಂತಹ ಕಾಲದಲ್ಲಿ ಕೂಡ ಅನೇಕಮಂದಿ ಮಹಾನುಭಾವರು ಸಂನ್ಯಾಸಾಶ್ರಮವನ್ನು ಸ್ವೀಕರಿಸಿ ಜನರಿಗೆ ಜ್ಞಾನೋಪದೇಶಮಾಡುತ್ತ, ತಮಗೆ ಸೂಕ್ತ ತೋರಿದ ರೀತಿಯಲ್ಲಿ ಮತ್ತು ತಮ್ಮಿಂದ ಸಾಧ್ಯವಿರುವ ಮಟ್ಟಿಗೆ ಪ್ರಾಚೀನ ವಿದ್ಯಾಭ್ಯಾಸಕ್ಕೆ ಪ್ರೋತ್ಸಾಹಕೊಟ್ಟು ಧರ್ಮೋಜ್ಜೀವನ ಮಾಡುತ್ತಿರುವುದು ನಮ್ಮ ಮನಸ್ಸಿಗೊಂದು ದೊಡ್ಡ ಸಮಾಧಾನ; ಮಹತ್ತರವಾದೊಂದು ಸಂತೋಷ. ಶ್ರೀ ವೇದಾಂತದೇಶಿಕರು ಸಂನ್ಯಾಸ ಸ್ವೀಕಾರಮಾಡಲಿಲ್ಲವೆಂಬುದೇನೋ ನಿಜವೇ. ಅದು ಉದ್ದೇಶಪೂರ್ವಕವಾಗಿ ಅವರು ಮಾಡಿದ ಮನೋನಿಶ್ಚಯ. ಆದಾಗ್ಯೂ, ಅವರು "ಯತಿರಾಜ", "ಯತಿಚಕ್ರವರ್ತಿ" "ಯತಿ ಸಾರ್ವಭೌಮ" ಎಂಬ ಪದಪ್ರಯೋಗಮಾಡಿರುವುದನ್ನು ನೋಡಿದರೆ, ಸಂನ್ಯಾಸಾಶ್ರಮದ ವಿಚಾರದಲ್ಲಿ ಅವರಿಗೆ ಅತ್ಯಂತ ಗೌರವವಿದ್ದಿತೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವೇ ಇಲ್ಲ. ಆಧುನಿಕ ಶ್ರೀವೈಷ್ಣವ ಸಿದ್ಧಾಂತ ಪ್ರಚಾರಕ್ಕೆ ಮೂಲಕಾರಣಭೂತವಾದ ಮಠವು ಕಾಂಚೀನಗರದ ಶ್ರೀ ದೇವರಾಜಸ್ವಾಮಿಯವರ ಮಠವೆಂದು ಇತ್ಯರ್ಥವಾಗುವ ಪಕ್ಷಕ್ಕೆ, ಶ್ರೀ ಪರಕಾಲಮಠಕ್ಕೂ ಅದೇ ಮೂಲವೆಂದು ಇತ್ಯರ್ಥವಾಗಬೇಕಾಗುತ್ತದೆ. ಅದರಲ್ಲಿ ಮಹತ್ತರವಾದ ಔಚಿತ್ಯವೂ ಉಂಟು; ಅಲ್ಲದೆ, ಅದು ಕೇವಲ ಅರ್ಥಗರ್ಭಿತವಾಗಿಯೂ ಇದೆ.

ಮಠಗಳ ಮೂಲವು "ಇದಮಿತ್ಥಂ" ಎಂಬಷ್ಟು ಖಚಿತವಾಗಿ ಗೋಚರಿಸುವ ವಿವರಗಳೂ ಮತ್ತು ಪೂರ್ವ ಚರಿತ್ರಗಳೂ ನಮ್ಮಲ್ಲಿಲ್ಲ. ಆದರೂ, ಮಠಗಳ ಸ್ವಭಾವವೂ ಮತ್ತು ಅವುಗಳು ಸ್ಥಾಪಿತವಾದ ಉದ್ದೇಶವೂ ಸ್ಪಷ್ಟವಾಗಿವೆ. ಯಾವುದೊಂದು ಮಠವನ್ನೇ ಆಗಲಿ, ತಪಸ್ವಿಗಳೂ ಜ್ಞಾನಿಗಳೂ ಆದ ಸಾಧುವರೇಣ್ಯರೇ ಸ್ಥಾಪಿಸಿರುತ್ತಾರೆ. ಶ್ರೇಯಸ್ಸಿಗೆ ಸಾಧಕವಾದ ಧಾರ್ಮಿಕ ತತ್ತ್ವಗಳನ್ನು ಜನರಿಗೆ ಬೋಧಿಸಿ ಕೃತಾರ್ಥರನ್ನಾಗಿ ಮಾಡಬೇಕೆಂಬ ಮಹತ್ತರವಾದ ಆಕಾಂಕ್ಷೆಯೇ ಮಠಗಳು ಸ್ಥಾಪಿತವಾದುದರ ಮೂಲ. ಅನಿವಾರ್ಯವಾದ ಯಾವುದೋ ನಿಯಮಕ್ಕಧೀನವಾಗಿ ಧಾರ್ಮಿಕಸಂಸ್ಥೆಗಳಲ್ಲಿ ಬಹು ಸಂಖ್ಯೆಯವುಗಳು ಖಿಲವಾಗಿ ಕ್ಷೀಣದೆಸೆಗೆ ಬಂದಿದ್ದರೂ, ದಕ್ಷಿಣ ಭಾರತದ ಶ್ರೀ ಪರಕಾಲ ಮಠ, ಶ್ರೀ ಅಹೋಬಲಮಠ, ಮುಂತಾದ ವೈಷ್ಣವಮಠಗಳು ಮಾತ್ರ, ಆ ಬಗೆಯ ಪ್ರವೃತ್ತಿಗೇ ಒಳಗಾಗದೆ ಅಂತಹ ಪ್ರವೃತ್ತಿಯನ್ನೇ ನಿಗ್ರಹಿಸಿ ಪರಿಶೋಭಿಸುವ ಮಟ್ಟಿನ ಚೈತನ್ಯವನ್ನೂ, ಶಕ್ತಿ ಸಾಮರ್ಥ್ಯಗಳನ್ನೂ ಪಡೆದಿವೆ. ಈ ಮಠಗಳನ್ನೂ, ಅವುಗಳ ಅಧಿಷ್ಠಾತೃಗಳಾಗಿರುವ ಪೀಠಾಧಿಪತಿಗಳನ್ನೂ ನೋಡಿ, ನಾವೆಲ್ಲರೂ ಇಂದು ಹೆಮ್ಮೆಪಡುತ್ತಿದ್ದೇವೆ.

ಇಂತಹ ಮಠಗಳು ಸಾಂಘಿಕರೂಪದ ಜ್ಞಾನ ಪ್ರಸಾರಕೇಂದ್ರಗಳೆಂದು ಧಾರಾಳವಾಗಿ ಹೇಳಬಹುದಾಗಿದೆ. ಅವು ಗುರುಕುಲಗಳೆಂದೂ ಹೇಳಬಹುದು. ವಾಸ್ತವವಾಗಿ ಅವು ಪರಾಪರಾ ವಿದ್ಯೆಗಳೆರಡನ್ನೂ—ಎಂದರೆ ಆಧ್ಯಾತ್ಮಿಕ ಮತ್ತು ವ್ಯಾವಹಾರಿಕ ವಿದ್ಯೆಗಳೆರಡನ್ನೂ—ಹರಡುವ ಚರ ವಿಶ್ವವಿದ್ಯಾನಿಲಯಗಳಂತಿವೆ. ಪವಿತ್ರವಾದೊಂದು ಶಿಖರದಿಂದ ಪ್ರವಹಿಸುತ್ತ, ಅನೇಕ ಉಪನದಿಗಳ ಜಲರಾಶಿಗೆ ಆಶ್ರಯಕೊಟ್ಟು ಪಾತ್ರವಿಸ್ತರವನ್ನೂ ಆಳವನ್ನೂ ಹೆಚ್ಚಿಸಿಕೊಳ್ಳುತ್ತ ಮುಂದುವರಿಯುತ್ತಿರುವ ಪಾರಮಾರ್ಥಿಕ ಮಹಾನದಿಗಳೆಂದೂ ಅವುಗಳನ್ನು ವರ್ಣಿಸಬಹುದಾಗಿದೆ. ಶ್ರೀ ಪರಕಾಲ ಮಠವೂ ಅದೇ ರೀತಿಯದೆಂಬುದು, ಈ ಗ್ರಂಥದಲ್ಲಿ ಸಂಗ್ರಹವಾಗಿರುವ ಸಂಗತಿಗಳಿಂದ ಸ್ಪಷ್ಟವಾಗಿ ವ್ಯಕ್ತವಾಗುತ್ತದೆ.

ಶ್ರೀ ವೇದಾಂತದೇಶಿಕರಿಗೂ, ಅವರ ಮೂಲಕ ಭಗವದ್ರಾಮಾನುಜಾಚಾರ್ಯರಿಗೂ, ಶ್ರೀ ಪರಕಾಲ ಮಠದ ಪೀಳಿಗೆಯನ್ನು

ಹೊಂದಿಸಬಹುದಾದ—ಅದರ ಮೂಲವನ್ನು ಇನ್ನೂ ಹಿಂದಕ್ಕೂ ಹೊಂದಿಸಬಹುದಾದ—ಅವಕಾಶವಿರುವುದು, ನಮ್ಮ ಅಪಾರವಾದ ಹೆಮ್ಮೆಗೂ ಸಂತೋಷಕ್ಕೂ ಕಾರಣವಾಗಿದೆ. ಈ ಮಠದ ಸ್ಥಾಪಕರಾದ ಮಹಾಪುರುಷರು ಶ್ರೀ ವೇದಾಂತದೇಶಿಕರ ಶಿಷ್ಯರೆಂಬುದು ಮತ್ತಷ್ಟು ಮುಖ್ಯವಾದ, ಮತ್ತಷ್ಟು ಆಕರ್ಷಕವಾದ ಮತ್ತು ಮತ್ತಷ್ಟು ಸ್ವಾರಸ್ಯವಾದ ಸಂಗತಿ. "ಸರ್ವತಂತ್ರ ಸ್ವತಂತ್ರ"ರೆಂಬುದು ಶ್ರೀ ವೇದಾಂತ ದೇಶಿಕರ ಬಿರುದು; ಅವರೇ ಈ ಮಠಸ್ಥಾಪಕರಾದ ತಮ್ಮ ಶಿಷ್ಯರಿಗೆ "ಬ್ರಹ್ಮತಂತ್ರ ಸ್ವತಂತ್ರ"ರೆಂಬ ಬಿರುದನ್ನು ಕೊಟ್ಟಿದ್ದಾರೆ. ಈಗ ಮೈಸೂರು ನಗರದ ಶ್ರೀ ಪರಕಾಲಮಠದಲ್ಲಿ ಪ್ರತಿದಿನವೂ ಪೂಜಾದಿ ಕೈಂಕರ್ಯಗಳು ನಡೆಯುತ್ತಿರುವ ಶ್ರೀ ಲಕ್ಷ್ಮೀ ಹಯಗ್ರೀವ ಮೂರ್ತಿಯವರ ವಿಗ್ರಹವು ಶ್ರೀ ವೇದಾಂತದೇಶಿಕರು ಯಾವಜ್ಜೀವವೂ ಪೂಜಿಸುತ್ತಿದ್ದ ವಿಗ್ರಹ; ಅವರಿಗೆ ಪೂರ್ವದಲ್ಲಿ ಶ್ರೀ ರಾಮಾನುಜಾಚಾರ್ಯರೇ ಸ್ವಯಂ ಪೂಜಿಸುತ್ತಿದ್ದ ವಿಗ್ರಹ. ಹೀಗೆ ನಡೆದು ಬಂದಿದೆ, ಆಚಾರ್ಯ ಶಿಷ್ಯ ಪ್ರಶಿಷ್ಯ ಪರಂಪರೆಯ ಪೀಳಿಗೆ.

ಶ್ರೀ ಪರಕಾಲಮಠದ ಪೀಠವನ್ನಲಂಕರಿಸುತ್ತ ಬಂದ ಸಾಧುವರೇಣ್ಯರ ಅನುಕ್ರಮವೂ, ಅವರ ದಿವ್ಯ ಚರಿತಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟ ಸಂಗತಿಗಳೂ ಈ ಗ್ರಂಥದಲ್ಲಿ ಸಂಕ್ಷೇಪವಾಗಿ ಸೂಚಿತವಾಗಿವೆಯಷ್ಟೆ. ಅವುಗಳನ್ನು ಓದಿದ ಯಾರೊಬ್ಬರ ಮನಸ್ಸಿಗೇ ಆಗಲಿ "ಮತ್ತೆಲ್ಲಿಯಾದರೂ ಈ ಬಗೆಯ ಮಹಾನುಭಾವರ ಪರಂಪರೆಯು ಪ್ರಪಂಚದಲ್ಲಿ ಕಂಡು ಬಂದಿದೆಯೆ" ಎಂಬ ಪ್ರಶ್ನೆಯು ಹೊಳೆಯದಿರಲಾರದು. ಶ್ರೀವೈಷ್ಣವ ಸಿದ್ಧಾಂತ ಪ್ರತಿಪಾದಕರಾದ ಮೂಲಪುರುಷರಿಂದ ಹಿಡಿದು ಇಂದಿನವರೆಗೂ ಅನೇಕ ಶತಮಾನಗಳಕಾಲ ಇಷ್ಟು ಮಂದಿ ಸಾಧುವರೇಣ್ಯರಾದ ಮಹಾನುಭಾವರ ಸುಯೋಗವು ಈ ಹಯಗ್ರೀವ ಮೂರ್ತಿಯವರ ವಿಗ್ರಹಕ್ಕೆ ಪೂಜೆಮಾಡುವುದಾಗಿದ್ದಮೇಲೆ, ಇಷ್ಟುಮಂದಿ ಪರಂಪರಾಗತರಾದ ಸಾಧುವರೇಣ್ಯರಾದ ಮಹಾನುಭಾವರ ಭಕ್ತಿಯುತವಾದ ಪೂಜೆಯನ್ನು ಸ್ವೀಕರಿಸುತ್ತ ಬಂದಿರುವ ಶ್ರೀ ಲಕ್ಷ್ಮೀ ಹಯಗ್ರೀವ ಮೂರ್ತಿಯವರ ಸುಯೋಗವೂ ಎಷ್ಟೆಂದು ನನ್ನ ಮನಸ್ಸಿಗೆ ತೋರುತ್ತಿದೆ.

ಬಹುತರವಾಗಿ ನಾಸ್ತಿಕತೆಯೇ ವಿಜೃಂಭಿಸುತ್ತಿರುವ ಈಗಿನ ಸಮಯದಲ್ಲಿ ಕೂಡ, ಆಸ್ತಿಕ ಲಕ್ಷಣವಾದ ಪ್ರಾಚೀನ ಸಂಪ್ರದಾಯ ಗಳಲ್ಲಿಯೂ ಆಧ್ಯಾತ್ಮಿಕ ವಿದ್ಯೆಯಲ್ಲಿಯೂ ವಿಶ್ವಾಸವುಳ್ಳ ಅಭಿಮಾನ ಶಾಲಿಗಳಾದ ಲಕ್ಷೋಪಲಕ್ಷ ಹಿಂದುಗಳಿದ್ದಾರೆ. ಅವರೆಲ್ಲರೂ— ಈ ಗ್ರಂಥದಲ್ಲಿ ಸೂಚಿತವಾಗಿರುವಂತೆ—ಶ್ರೀ ಪರಕಾಲ ಮಠದ ಪೀಠಾಧಿ ಕಾರಿಗಳ ಪರಂಪರೆಯಲ್ಲಿ ಬೆಳಗಿದ ಮತ್ತು ಬೆಳಗುತ್ತಿರುವ ಮಹಾನು ಭಾವರಿಂದ ಶ್ರೀವೈಷ್ಣವ ಸಿದ್ಧಾಂತಕ್ಕೆ ಸಮರ್ಪಿತವಾಗಿರುವ ಸೇವೆಯು ಮಾನವ ಕಲ್ಪಿತವಾದ ಯಾವ ಸಂಸ್ಥೆಯಾದರೂ ಹೆಮ್ಮೆ ಪಡುವಂತಿದೆ ಯೆಂದು ಹರ್ಷಿಸುವುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಈ ಗ್ರಂಥವನ್ನು ಓದಿದರೆ, ಇತರ ಸಂಗತಿಗಳೆಲ್ಲಕ್ಕಿಂತಲೂ ಮಿಗಿಲಾಗಿ ಮನದಟ್ಟಾಗುವ ಸಂಗತಿ ಯೊಂದಿದೆ; ಈ ಮಠದ ಅನೇಕ ಮಂದಿ ಶ್ರೀ ಶ್ರೀಗಳವರು, ತಾವು ಆರಾಧಿಸುವ ಶ್ರೀ ಲಕ್ಷ್ಮೀ ಹಯಗ್ರೀವ ಮೂರ್ತಿಯವರ ವಿಗ್ರಹವನ್ನೂ ಮತ್ತು ಇತರ ವಿಗ್ರಹಗಳನ್ನೂ ತೆಗೆದುಕೊಂಡು ನಾಡಿನ ನಾನಾ ಸ್ಥಳ ಗಳಿಗೂ ದಯಮಾಡಿ, ಭಕ್ತಕೋಟಿಯ ಬಾಗಿಲಿಗೇ ಪಾರಮಾರ್ಥಿಕ ತೇಜಸ್ಸೂ ಜ್ಞಾನಜ್ಯೋತಿಯೂ ಬಂದಂತೆ ವರ್ತಿಸಿ, ಶ್ರೀ ವೈಷ್ಣವ ಸಿದ್ಧಾಂತವನ್ನೂ ಸಂಪ್ರದಾಯಗಳನ್ನೂ ಭಕ್ತಕೋಟಿಗೆ ಬೋಧಿಸಿ ಕೃಪೆ ಮಾಡಿರುವುದೇ ಆ ಸಂಗತಿ. ಕಾಲವು ಬಹು ಶೀಘ್ರವಾಗಿ ಮಾರ್ಪಡು ತ್ತಿದೆ. ಆದಕಾರಣ ಹಿಂದೆ ಮತ್ತಾವಾಗಲೂ ಅವಶ್ಯವಾಗಿಲ್ಲದಷ್ಟು ಮಟ್ಟಿಗೆ ಈ ಬಗೆಯ ಧರ್ಮಬೋಧೆಯು ಇಂದು ಅಗತ್ಯವಾಗಿದೆ. ಈಗಿನ ಶ್ರೀ ಶ್ರೀಗಳವರೂ ತಮ್ಮ ಹಿಂದಿನ ಪೀಠಾಧಿಕಾರಿಗಳಾದ ಅನೇಕ ಮಂದಿ ಗಳ ಭವ್ಯತರವಾದ ಮೇಲ್ಪಂಕ್ತಿಯನ್ನೇ ತಾವೂ ಅನುಸರಿಸಿ ಅವ ರಂತೆಯೇ ಧರ್ಮಬೋಧೆಮಾಡಲು ಪ್ರವಾಸವನ್ನು ಕೈಕೊಂಡು ಕೃಪೆ ಮಾಡುವರೆಂದು ನಾವು ಪ್ರಾರ್ಥಿಸಿ ನಿರೀಕ್ಷಿಸಬಹುದಲ್ಲವೆ? ಶ್ರೀ ಶ್ರೀಗಳ ವರು ಹಾಗೆ ಕೃಪೆಮಾಡಬೇಕಾದುದು ಅವಶ್ಯ ಕರ್ತವ್ಯವೆಂದು ತೋರುವ ಸಮಯವು ಸನ್ನಿಹಿತವಾಗಿದೆಯೆಂದು ಕೂಡ ಹೇಳಬಹುದಾಗಿದೆ. ಸನ್ನಿವೇಶಕ್ಕೆ ಹೊಂದಿಕೊಂಡು ವರ್ತಿಸುವುದಕ್ಕೆ ಸಾಧಕವಾಗುವಂತೆ ತಕ್ಕ ವ್ಯವಸ್ಥೆಗಳನ್ನು ಕಲ್ಪಿಸಿಕೊಂಡಲ್ಲದೆ, ಯಾವ ಸಂಸ್ಥೆಯಾಗಲಿ ಅಥವಾ

ಯಾವ ವ್ಯಕ್ತಿಯಾಗಲಿ ಉತ್ತಮಸ್ಥಿತಿಯಲ್ಲಿ ಬಾಳುವುದು ಸಾಧ್ಯವಿಲ್ಲ. ನಾಡಿನಲ್ಲೆಲ್ಲ ಸಂಚಾರಮಾಡುವುದರ ಜೊತೆಗೆ, ಈಗಿನ ಕಾಲದ ಇತರ ಬೋಧನ ಮತ್ತು ಪ್ರಚಾರ ವಿಧಾನಗಳೂ ಇವೆ. ಇಂದು ಅತ್ಯಗತ್ಯವಾಗಿ ನೆರವೇರಿಸಬೇಕಾಗಿರುವ ಕಾರ್ಯವೆಂದರೆ, ತರುಣರನ್ನು ಜಾಗೃತಿಗೊಳಿಸಿ, ಶ್ರೀವೈಷ್ಣವ ಮತದ ಮತ್ತು ಶ್ರೀವೈಷ್ಣವ ಸಿದ್ಧಾಂತದ ಅಮೂಲ್ಯವಾದ ಮತ್ತು ಗಹನವಾದ ಜ್ಞಾನಭಂಡಾರದ ಪರಿಚಯವನ್ನು ಅವರಿಗೆ ಮಾಡಿಕೊಟ್ಟು, ಅವರಿಗೆ ಅದರಲ್ಲಿ ಆಸಕ್ತಿಯುಂಟಾಗುವಂತೆಯೂ ಮತ್ತು ಅವರ ಜ್ಞಾನಾನುಭವಗಳು ವೃದ್ಧಿಯಾಗುವಂತೆಯೂ ಮಾಡುವ ಮತ್ತು ಐಹಿಕಾಯುಷ್ಮಿಕ ವಿಚಾರಗಳೆರಡರಲ್ಲಿಯೂ ಅವರು ಚರಿತಾರ್ಥರಾಗಲು ಸಾಧಕವಾಗುವ ಸನ್ಮಾರ್ಗ ಪ್ರದರ್ಶನಮಾಡುವ ಮಹತ್ತರ ಕಾರ್ಯ.

ಈ ಗ್ರಂಥಕರ್ತರು, ಶ್ರೀ ಪರಕಾಲಮಠದ ಈಗಿನ ಶ್ರೀ ಶ್ರೀಗಳವರ ಮೇಲಿನ ಭಕ್ತಿ ವಿಶ್ವಾಸಪೂರ್ವಕವಾದ ಶ್ಲಾಘನೆಯ ಮಾತುಗಳಿಂದ ಗ್ರಂಥವನ್ನು ಮುಕ್ತಾಯಗೊಳಿಸಿದ್ದಾರೆ. ವಿರಕ್ತಶ್ರೇಷ್ಠರಾದ ಶ್ರೀ ಶ್ರೀಗಳವರ ಪರಿಚಯಲಾಭದ ಸುಯೋಗವನ್ನು ನಾನು ಪಡೆದಿದ್ದೇನೆ. ನಾನು ಮೊಟ್ಟಮೊದಲನೆಯಸಾರಿ ಅವರನ್ನು ಸಂದರ್ಶಿಸಿದಾಗಲೋ—ಅಥವಾ ಆ ತರುವಾಯವೋ—ಕಂಡ ದೃಶ್ಯವು ಈಗಲೂ ನನ್ನ ಕಣ್ಣಿಗೆ ಕಟ್ಟಿದಂತಿದೆ. ಆಗ್ಗೆ ಅವರು ತಮ್ಮ ಸುತ್ತಲೂ ಹಲವಾರು ಗ್ರಂಥಗಳನ್ನು ಹರಡಿಕೊಂಡು ವ್ಯಾಸಂಗಮಗ್ನರಾಗಿದ್ದರು. ಆ ಸ್ಥಿತಿಯಲ್ಲಿ ಅವರ ಸಂದರ್ಶನ ಭಾಗ್ಯವು ನನಗೆ ಲಭಿಸಿದಾಗ, ನನ್ನ ಪರಿವೆಯೇ ಇಲ್ಲದಂತೆ ನನ್ನ ಮನಸ್ಸು "ತದ್ಧಿತಪಸ್ತದ್ಧಿ ತಪಸ್" ("ಅದೇ ತಪಸ್ಸು, ಅದೇ ತಪಸ್ಸು") ಎಂದು ಹೇಳಿಕೊಂಡಿತು; ಸ್ವಾಧ್ಯಾಯ ಮತ್ತು ಪ್ರವಚನಗಳನ್ನು ಕುರಿತ ಉಪನಿಷತ್ತಿನ ಆ ಅಮರ ವಾಣಿಗಳನ್ನು ನಾನು ಸ್ಮರಣೆಗೆ ತಂದುಕೊಂಡು ಆನಂದಿಸಿದೆ. ಶ್ರೀ ಶ್ರೀಗಳವರು ತಮ್ಮ ಅಸಾಧಾರಣವಾದ ಸ್ವಾಧ್ಯಾಯ ಪ್ರವಚನಗಳಿಂದಲೂ ಮತ್ತು ವಿರಕ್ತ ಜೀವನದಿಂದಲೂ ಶಿಷ್ಯಕೋಟಿಯ ಶ್ರೇಯಸ್ಸಿಗಾಗಿ ಶ್ರಮಿಸುತ್ತ, ಸಾರ್ವಜನಿಕರ ಭಕ್ತಿಗೌರವಗಳನ್ನೂ ಪ್ರೀತಿ ವಿಶ್ವಾಸಗಳನ್ನೂ ಗಳಿಸಿದ್ದಾರೆ.

ಅವರು ಭಕ್ತಿಯಿಂದ ಆರಾಧಿಸುತ್ತಿರುವ ಮೂರ್ತಿಗಳ ಪೂಜೆಯನ್ನು ನೆರವೇರಿಸುವ ವಿಧಾನವನ್ನು ನೋಡಿದರೆ, ಭಕ್ತಿ ಪಾರವಶ್ಯದ ಆದರ್ಶ ಪೂಜಾವಿಧಾನವೂ ಹೇಗಿರುತ್ತದೆಂಬುದು ಮನಸ್ಸಿಗೆ ಗೋಚರವಾಗಿ ವ್ಯೈಮರೆಯುವಂತಾಗುತ್ತದೆ; ಆನಂದಾಧಿಕ್ಯದಿಂದ ರೋಮಾಂಚನ ವುಂಟಾಗುತ್ತದೆ. ಶ್ರೀ ಪರಕಾಲ ಮಠದಲ್ಲಿ ಅವರಿಂದ ನಡೆಯುವ ಪೂಜೆಯನ್ನು ನೋಡುವ ಸುಯೋಗವು ಲಭಿಸಿದ ಪ್ರತಿಯೊಂದು ಸಲವೂ, ನನಗೆ ಆ ಬಗೆಯ ಅನುಭವವುಂಟಾಗಿದೆ; ಅಲ್ಲದೆ, ಶ್ರೀ ಶ್ರೀಗಳವರು ತಮ್ಮ ಜ್ಞಾನ ಭಕ್ತಿಗಳ ಮತ್ತು ಶ್ರದ್ಧಾ ಸಾಕ್ಷಾತ್ಕಾರಗಳ ಪ್ರಭಾವ ದಿಂದ ಪೂಜೆಯನ್ನೇ ಒಂದು ಲಲಿತಕಲೆಯನ್ನಾಗಿ ಪರಿಣಾಮ ಗೊಳಿಸಿ ಪೂಜೆಯ ಸೊಬಗೂ ಮತ್ತು ಅದರ ಲೋಕೋತ್ತರ ಸ್ವಭಾವವೂ ಹೃದಯಂಗಮವಾಗಿ ನಮ್ಮ ಮನಸ್ಸಿಗೆ ಗೋಚರವಾಗುವಂತೆ ಮಾಡಿದ್ದಾರೆ.

ಎಲ್ಲಕ್ಕೂ ಮಿಗಿಲಾಗಿ ಶ್ರೀ ಶ್ರೀಗಳವರು, ತಮ್ಮ ಕಾಲವನ್ನು ಸಂಪೂರ್ಣವಾಗಿ ಸದ್ವಿನಿಯೋಗಮಾಡಿ ಶ್ರೇಯೋಭಿವೃದ್ಧಿಯಲ್ಲಿ ಮಗ್ನ ರಾಗಿರುವ ಮಹನೀಯರಲ್ಲೊಬ್ಬರೆಂದು ನನ್ನ ಮನಸ್ಸಿಗೆ ಖಚಿತವಾಗಿ ತೋರಿಬಂದಿದೆ. ಶ್ರೀ ಶ್ರೀಗಳವರು ಒಂದು ಕ್ಷಣವನ್ನೂ ವ್ಯರ್ಥವಾಗಿ ಕಳೆಯುವವರಲ್ಲ. ಹೀಗೆ ಸತ್ಕಾಲಕ್ಷೇಪಮಾಡುವವರ ಸಂಖ್ಯೆಯು ತೀರ ಕಡಮೆಯೆಂದು ಹೇಳಬಹುದಾಗಿದೆ. ತಮಗೆ ಲಭಿಸಿರುವ ಕಾಲವೆಲ್ಲ, ತಮ್ಮ ಪೀಠಾಧಿಕಾರಸಂಬಂಧವಾದ ನಾನಾ ಕರ್ತವ್ಯಗಳಿಗೂ ಮೀಸ ಲಾಗಿದ್ದು ತಾವು ಗುರುತರವಾದ ಆ ಕರ್ತವ್ಯಗಳನ್ನು ನಿರ್ವಹಿಸ ಬೇಕೆಂಬುದೇ ಶ್ರೀ ಶ್ರೀಗಳವರ ಆಕಾಂಕ್ಷೆ ಮತ್ತು ಸ್ಥಿರಸಂಕಲ್ಪ. ಶ್ರೀ ಪರಕಾಲಮಠಕ್ಕೆ ಬಂದು ಶ್ರೀ ಶ್ರೀಗಳವರ ಪೂಜಾವಿಧಿಯನ್ನು ನೋಡುವ ಸುಯೋಗವು ನನಗೆ ಲಭಿಸಿದಾಗಲೆಲ್ಲ, ಶ್ರೀ ಮಠವನ್ನು ಹಿಂದಿನಿಂದಲೂ ಪುರೋಭಿವೃದ್ಧಿಗೊಳಿಸಲು ಶ್ರಮಿಸಿದ ವಿರಕ್ತಶ್ರೇಷ್ಠರಾದ ಮತ್ತು ತಪಸ್ವಿ ಗಳಾದ ಪೀಠಾಧಿಕಾರಿಗಳ ಅಂತರಾತ್ಮಗಳು ತಮ್ಮ ತೇಜಶ್ಶರೀರಗಳನ್ನು ಬೆಳಗುತ್ತ ಪೂಜಾಕಾಲದಲ್ಲಿ ಬಿಜಯಂಗೈದಿರುವಂತೆಯೇ ನನ್ನ ಮನಸ್ಸಿಗೆ ತೋರಿ ಬಂದಿದೆ; ಭಕ್ತಿಯಿಂದ ಅನುಸಂಧಾನಮಾಡಿದರೆ, ಅವರೆಲ್ಲರ

ಕೃಪೆಗೂ ಪಾತ್ರವಾಗಿ ಅವರ ಸಾನ್ನಿಧ್ಯದ ಆನಂದಾನುಭವವುಂಟಾಗುವುದು ಕೂಡ ಸಾಧ್ಯವೆಂಬ ಭಾವನೆಯು ನನಗುಂಟಾಗಿದೆ.

ಇಂತಹ ಮಠವೂ, ಇಂತಹ ಮಹಾನುಭಾವರಾದ ಶ್ರೀ ಶ್ರೀಗಳವರೂ ಇರುವಲ್ಲಿ, ದಕ್ಷಿಣ ಭಾರತದಲ್ಲಿ ಶ್ರೀವೈಷ್ಣವ ಮತದ ಪುರೋಭಿವೃದ್ಧಿ ಸಾಧನೆಯು ಏಕಪ್ರಕಾರವಾಗಿ ಮುಂದುವರಿದು ಶ್ರೇಯಸ್ಸುಂಟಾಗುವುದೆಂಬುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವೇ ಇಲ್ಲ.

"ವಾಣೀ ವಿಲಾಸ"
ಪಾರ್ಕ್‌ಟೌನ್, ಮದರಾಸು
ತಾ|| ೧೬–೫–೧೯೪೮

ವಿ. ವಿ. ಶ್ರೀನಿವಾಸನ್

SUCCESSION LIST

Srī Brahmatantra Parakāla Mutt

FOUNDER		A.D.
Srī Nigamāntha Mahā Desikar	..	1268–1370

SUCCESSORS (SANNYĀSINS)

		Āsthānādhipatyam A.D.
1. Srī Periya Brahmatantra Swatantra Swāmihal (1286–1386) ..	..	1360–1386
2. Srī Vātsya Vedāntha Rāmānuja Swāmihal or Srī Dwitīya Brahmatantra Swatantra Swāmihal	..	1386–1394
3. Srī Srīnivāsa Brahmatantra Swatantra Swāmihal or Srī Tritīya Brahmatantra Swatantra Swāmihal	..	1394–1406
4. Srī Parakāla Swāmihal ..	..	1406–1424
5. Srī Vedānta Rāmānuja Swāmihal	..	1424–1440
6. Srī Srīnivāsa Brahmatantra Swatantra Swāmihal I	..	1440–1460
7. Srī Nārāyana Yogīndra Brahmatantra Swāmihal	..	1460–1482
8. Srī Rangarāja Swāmihal ..	..	1482–1498
9. Srī Brahmatantra Swatantra Swāmihal IV		1498–1517
10. Srī Brahmatantra Yatirāja Swāmihal	..	1517–1535
11. Srī Varada Brahmatantra Swatantra Swāmihal	..	1535–1552
12. Srī Brahmatantra Parānkuṣa Swāmihal	..	1552–1567
13. Srī Kavitārkika Simha Swāmihal	..	1567–1583
14. Srī Vedānta Yatisekhara Swāmihal	..	1583–1607

	A.D.
15. Srī Gnyānābdhi Brahmatantra Swāmihal	1607–1618
16. Srī Vīra Rāghava Yogīndra Swāmihal ..	1619–1640
17. Srī Varada Vedānta Swāmihal I ..	1640–1652
18. Srī Varāha Brahmatantra Swāmihal ..	1652–1663
19. Srī Vedānta Lakshmana Brahmatantra Swāmihal	1663–1673
20. Srī Varada Vedānta Swāmihal II ..	1673–1676
21. Srī Parakāla Swāmihal I	1676–1737
22. Srī Srīnivāsa Brahmatantra Parakāla Swāmihal II	1737–1750
23. Srī Vedānta Brahmatantra Parakāla Swāmihal I	1750–1770
24. Srī Srīnivāsa Brahmatantra Parakāla Swāmihal III	1770–1771
25. Srī Rāmānuja Brahmatantra Parakāla Swāmihal	1771–1810
26. Srī Brahmatantra Ghantāvatāra Parakāla Swāmihal	1810–1836
27. Srī Vedānta Brahmatantra Parakāla Swāmihal II	1828–1835
28. Srī Srīnivāsa Brahmatantra Parakāla Swāmihal IV	1835–1860
29. Srī Srīnivāsa Deṣikendra Brahmatantra Parakāla Swāmihal	1860–1873
30. Srī Ranganātha Brahmatantra Parakāla Swāmihal I	1873–1885
31. Srī Krishna Brahmatantra Parakāla Swāmihal	1885–1915
32. Srī Vāgīsha Brahmatantra Parakāla Swāmihal	1915–1925
33. Srīmad Abhinava Ranganātha Brahmatantra Parakāla Swāmihal II (the presiding Swāmihal)	1925–



Sri Lakshmi Hayagriva

The Origin and Growth
OF
Śri Brahmatantra Parakāla Mutt

THE first quarter of the 14th century of the Christian era had to witness an awful crisis in the history of South India which, had it been allowed to develop unchecked, would have sounded the death-knell of the Orthodox Hinduism of Ages. From such a development the ancient faith was saved by the rulers and saints inhabiting the regions in and near the borders of the countries which were included within the sway of the Hoysaḷas of Mysore. They not only saved it but revitalised it in such a manner that the age-long creed even to this day promises to survive the most terribly organised attacks, which may be planned against it, even in the coming centuries.

कलिप्रणिधिलक्षणैः कलितशाक्यलोकायितैः
तुरुष्कयवनादिभिर्जगति जृम्भमाणं भयम् ।
प्रकृष्टनिजशक्तिभिः प्रसभमायुधैः पंचभिः
क्षितित्रिदशरक्षकैः क्षपय रङ्गनाथ क्षणात् ॥ श्रीमदभीतिस्तवः ॥

The crisis was caused by the blitz of Malik Kafur, which, before it reached the extreme end of the peninsula, left the realm of Hoysaḷas of Dwāra Samudra a complete wreck, materially at least (for, the spiritual fire was there still burning as of old in the breasts of the inhabitants of the once prosperous country, which, within less than quarter of a century, blazed forth again as the result of the spiritual and organising

powers of the great Vidyāraṇya and his brother Sāyaṇāchārya, the founders of Vijayanagar).

Away in the south and the eastern regions below the Ghats, the renowned Śri Vaishṇava saints and scholars, inhabiting the dominions which constituted the ancient Choḷa, and later, the wrecked Pāṇḍyan Empires, had helped preserve the ancient spiritual heritage of the land

(1) by their teachings,

(2) by the monumental works which they wrote, and

(3) by their own selfless, devoted and austere lives.

Among such scholar saints of the Tamilnad, the most famous and revered personality was that of Śrī Vedāntha Desika or Vēnkata Nātha (reference in "Alfonso de Albuquerque" " Rulers of India" Series) of Kānchcepuram.

When the Tamil land was exposed, at the opening of the second quarter of the 14th century of the Christian era, to a simultaneous and concerted attack by the armies of Muhammad Bin Tughlak from the north and those of the Sultans of Madura from the South,—a creation of Malik Kafur,—a slaughter, unparalleled in the annals of that sacred and beautiful land, ensued. Out of the holocaust of human beings, a few, however, succeeded in effecting their escape with some of their monumental works and a few devoted followers. The most famous of these was Śrī Vedāntha Desika, who, having heard of the security which had just been ensured to the Hoysaḷa people by the might of the arms of Vīra Ballāḷa III (A.D.

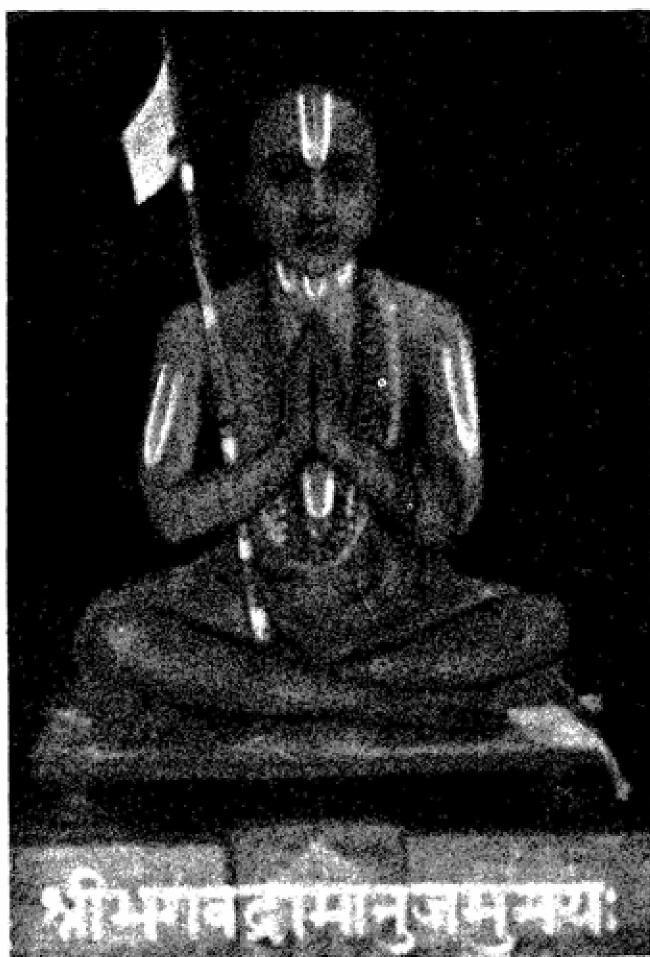
1292–1342), had, after a sojourn of 12 years as a fugitive in the remote village of Satyāgālam on the Cauvery (Coimbatore District), had made his way to Melkote (Thirunārāyaṇapuram in Mysore country, "Melnad"—as the Tamil people called it in contrast to their own country below the Ghats, " Keelnad "). There, as in Satyāgālam, in the midst of the most picturesque and peaceful environments, the great scholar-saint continued his work for a long time, which had been interrupted under the most tragic circumstances in his own native land.

But, by this time, about the middle of the century, the determined assault on the Kannada country from the north, the east and the south, had been shattered by Hoysaḷa Veera Ballāḷa III from his position at Kaṇṇanur Kuppam near Srīrangam in the south, operating against the Madura Sultans as well as the northern armies from Delhi, and by the newly established Vijayanagar Sovereign Hakka (Harihara I) and Kumāra Kampana, the former under the guidance of Śri Vidyāraṇya and the latter under that of Sāyaṇāchārya, his brother. Thus, it was the Kannadiga Sovereigns to whom destiny allotted the task of preserving, and later enriching, the ancient faith and culture of the land. Under the ægis and the sheltering umbrella of the Vijayanagar Sovereigns, the culture and religion of the land once more began to show forth with added glory and lustre. Within the embrace of that Empire, the Advaita, Dvaita and Vishistādvaita systems of philosophy, under the respective teachers, developed

and flourished, unimpaired and unhampered by any unhealthy rivalries or jealousies.

It may be said that Śri Vedāntha Desika from Melkote carried on the work which had been started there two and half centuries ago by his predecessor in the spiritual hierarchy, Bhagavān Śrī Rāmānuja, for a long time before he returned to Kāncheepuram and Srīrangam. It is, indeed, a strange and predetermined destiny that that work should, to this day, after a lapse of nearly six centuries, be continued without interruption under the Gandabherunda of the Mysore Rulers, blessed by the occupants of the Gādi of Śrī Brahmatantra Swatantra Parakāla Swāmies of Mysore, the Rājagurus, successors of the First Brahmatantra Swatantra Jeeyar, the immediate successor of Śrī Vedāntha Desika in the spiritual pedigree of Śrī Rāmānuja (as far as the Vadagale-Achāryas are concerned) and founder of the Śrī Brahmatantra Maṭha, originally in Kāncheepuram and later at Thirupathi.

Unbroken tradition has it that Śrī Rāmānuja got the gift of Śrī Lakshmī Hayagrīva's image, worshipped in the Brahmatantra Parakāla Maṭha of Mysore, directly from Śrī Saraswati in recognition of the expounding of the Vishistādvaita system of philosophy before the assemblage of Pandits of Kashmir "Saraswati Peeṭham" about the beginning of the twelfth century, during his visit to that country, even as Śrī Śankarāchārya, under similar circumstances, got the image of Śrī Shārada herself three centuries earlier. From Śrī Rāmānuja the image of



Sri Bhagavad Ramanujamunayaha



Sriman Nigamanta Maha Desikar

Śrī Hayagrīva and, with it, the spiritual succession, passed on to Tirukkurukkaippirān Pillān. From Śrī Puṇḍarīkāksha, a scion of that distinguished saint, who also had become the Rājaguru to the Vijayanagara Emperor, the image, with all attendant Imperial paraphernalia, passed on to Śrī Vedāntha Desikar and from him to Śrī Periya Brahmatantra Swatantra Jeeyar at Kāncheepuram.

By the close of the 14th century A.D. the Empire of Vjiayanagar had been established on secure foundations for over half a century by the concerted efforts of the sovereigns and their ministers and army leaders, who combined undisputed spiritual power with their profound and unerring statesmanship. The march northward of the Empire was continued as far as the Mahānadi, embracing the Kingdom of Kondavīdu. The advance, too, southward, as far as the Kanyākumāri and the extension towards both the coasts about the same period secured to the Peninsula an uninterrupted revival of power and prosperity. Princes and peasants, army leaders and Daṇḍanāyakas (Viceroys) vied with one another in the attempt to revive the glory of the past in the field of literature, philosophy, the arts, as also in practical devotion. Amongst the last was the blessed Śrī Yadurāya or Vijayarāya who, during his pilgrimage to the south, to Yādavādri or Melukote, after worshipping Vindhyāchala Vāsinī (the Goddess who prepared the ground for the avatār of Lord Śrī Krishṇa, his ancestor), happened to come into contact on the way from Vindhyāchal with Śrī Brahmatantra

Swatantra Jeeyar at Thirupathi, the holy shrine of Lord Śrī Venkatesha. The Jeeyar, having founded a Mutt in Conjeevaram in 1360 A.D. (*Epigraphia Indica*, Vol. XXIV, Part vii, July 1940 pp. 318–326) had by now (1379 A.D.) removed his headquarters to Thirupathi. Its remoteness from turmoil, the grandeur of the surrounding hilly country, and its being the resort of all classes and communities, hailing from the most distant regions of India, of Marathi-speaking peoples, of Kannadigars, of the Andhras, of the Bengalis, of the Hindusthanis, of the Punjabis, of Kashmiris, and of course, the Tamilians, all these considerations prompted Śrī Brahmatantra Swatantra Jeeyar to stay there, at Thirupathi, permanently ministering to the spiritual cravings of Hindus from all Hindusthan, who had been kept in terror and dismay by the kaleidoscopic changes happening over three centuries. Moreover, there was no longer the need felt for a continuous stay in the Tamilnād, which had been the home of ever-raging religious controversies between the various schools of thought like the Dvaita, Advaita and Vishistādvaita, etc. The age of controversies had passed. Śrī Vedāntha Desika, Śrī Pillai Lokāchārya, Śrī Vidyāraṇya, Śrīmat Akshobhya Theertha and others—all had definitely succeeded in effecting the final settlement of their respective systems. The age of Bhakti and the practice of devotion and the unhindered development of gnyānam had ensued, thanks to the peace and security guaranteed by the Vijayanagar Sovereigns to the southern peoples.



Sri Brahmatantra-
Svatantra Jiyar



Maharaja Sri Yaduraya Wodiyar

Thirupathi was away from the regions of controversies. Added to this, Sannyāsins, having discarded family ties, and uninfluenced, therfore by consideration of patronage, favour or disfavour of men in power, and such, had by this time come to enjoy the confidence and esteem of people more than the Grihasthas, however much learned they might be. Śrī Vidyāraṇya, by assuming the Sanyāsāshramam, had acquired greater power and influence and was able to command the devotion of Emperors in a far higher degree than their grihastha ministers like Mādhavamantri and other members of the cabinet, not to speak of his own brother, the great Sāyaṇāchārya, the commentator of the Vedās and the Minister and Adviser of Śrī Kumāra Kampana. Thus it was that the Brahmatantra Maṭha at Thirupathi became the rallying centre of all conditions of men and women who had elected to tread the path of Bhakti and Prapatti.

The great Yadurāya, who might have held the exalted position in the regions of the Godāvari as a " Bhoopāla ", having acquired the blessings of Śrī Brahmatantra Swatantra Jeeyar and the sacraments of the Śri Vaishṇava faith, decided to make the Mysore country, to which he was appointed Viceroy, (Daṇḍanāyaka) his own home. Having become the Lord of Mysore (1399 A.D.), he directed himself to the task of furthering the practice of the Vaishṇava faith in his own realm while consolidating his dominion. One of his first acts in this direction was the construction of the gateway (unfinished

Rājagopuram) at Melkote, the great centre of Śrī Vaishṇava faith in Mysore, which had now acquired the position hitherto held by Srīrangam and Kāncheepuram in the cult of temple worship, which forms still an integral part of the practice of Śri Vaishṇava faith. In a poem which Śrī Vedāntha Desika has composed in memory of the connections of Śrī Rāmānuja with the great religious centres, Thirupathi, Srīrangam, Kāncheepuram, Thirunārāyaṇapuram (Melkote), the " Divyadēsha Mangaḷānuśāsanam," he has characterised the last, " Yādavādri " (Melkote) as the most favoured of Divya-Deshams by Śrī Rāmānuja who sojourned there for nearly a decade.

Amongst the non-controversial works attributed to Brahmatantra Swatantra Swāmi was " The Divya Sūri Stotram ", composed to enable the Bhaktas to cherish constantly the memories of the ancient saints and Achāryas of the faith. In recognition of his services to the faith, Lord Śrī Venkatesha appeared, it is said, in Brahmatantra Swatantra Swāmi's dream and commanded him to take up the supervision of the management (Śrī Kāryam) of His shrine and regulate also the services to be conducted therein in accordance with the Śrī Vaishṇava Sampradāyam as had been laid down by Śrī Rāmānuja. The connection established by Śrī Brahmatantra, at this time, between the Royal Family of Mysore and the Thirumalai Shrine is still perpetuated—eternally—by the great lamp endowed by the Rulers of Mysore which is kept burning by them all through these centuries in that shrine. The establishment of this connection was the crowning

work accomplished by the great Brahmatantra Swatantra Jeeyar. May the lamp, the symbol of the Sanāthana Dharma, and may the Yādava Family of Mysore which kindled the lamp continue like this for ever and ever in ever-increasing lustre !

Sri Dwiteeya Brahmatantra Swatantra Jeeyar

To continue the work which had been entrusted to him by Śri Vedāntha Desika and Lord Śrī Venkatesha, Śrī Brahmatantra Swatantra appointed as his successor in the Gādi, Śrī Perarulaliyan (formerly a most distinguished exponent of the Advaita system hailing from the north, whom after a disputation lasting seven days in Conjeevaram he succeeded in overcoming and whom, at his own request and at the command of Śrī Venkatesha deity, he converted to the Vishistādvaitam creed). Perarulaliyan (that is, Varada Rāja) had now become "Śrī Vāthsya Vedāntha Rāmānuja Swāmin" or "Dvithīya Brahmatantra Swatantra Jeeyar".

Another work of great importance accomplished by Brahmatantra Swatantra Jeeyar was the organisation and equipment of a Pustakabhāndāgāram in the Maṭha which he had founded in Conjeevaram in 1360 A.D. The great Library naturally came to contain within it the several hundreds of books which his successor and former disciple before conversion had brought with him. It must be presumed that the hundreds of disciples by whom the distinguished scholar from the north was accompanied, now became his disciples too.

Orthodox Śrī Vaishṇavas are enjoined to regulate their lives so as to conform to what has been described as the " Panchakāla Paṭha ". Sannyāsins, free from every other concern, were naturally able to tread this path. In consonance with the spirit of the rule they were bound to do everything possible

(1) to help their disciples to redeem themselves by receiving the " Pancha Samskāram " or " Samāshrayanam ";

(2) the expounding of Śrī Bhāshya, Sreemath Rahasyatrayasāra, Śrī Bhagavadvishayam, Śrī Bhagavad Geeta, Upanishads and allied works on the Siddhāntha;

(3) the production of further works calculated to expound the intricacies in and simplify the earlier voluminous works on the same;

(4) the delivering of Lectures on the Ithihāsas and the Purāṇas;

(5) and, more than anything else, helping the seeker after salvation to offer "Sharanāgati" or "Bharanyāsam" or "Prapatti" to God;

(6) making journeys to sacred places and to the Rajāsthānams, if invited, for the performance of what may be called the " Dharma Digvijayam ", whenever possible.

Kings, chiefs and wealthy persons co-operated in such work and rendered every possible support. Royal patronage came to be accorded to such distinguished Swāmies during the epoch of the Vijayanagar Emperors. If the sovereigns who founded the first Vijayanagar dynasty granted such patronage



Sri Sri Gnanabdhi Brahmatantra Swatantra
Parakala Swamigalavaru

to Achāryas like Śrī Vidyāraṇya, whose successors became their family Gurus, later Vijayanagar Sovereigns extended such patronage not only to their own family Gurus (Grihasthas) the Tātāchāryas, they ungrudgingly showered the same on Maṭhādhipathies of other sects also. Why, they even showed similar favour to the Portuguese and to the Muslims. This spirit of tolerance has always been the characteristic feature of the Hindu faith.

Expounding the works written by Śrī Āḷavandar (Yāmunāchārya), Śrī Bhāshyakārar, Śrī Sudarśana Bhattar and Śrī Vedāntha Desika itself was just enough to keep the Swāmies of the Brahmatantra Mutt fully engaged during the pretty long lives which most of them lived. From the first Brahmatantra Swatantra Jeeyar, the founder, up to Śrī Jnānābdhi Brahmatantra Swatantra Swāmi, there were fifteen occupants of the seat of Brahmatantra (1360–1600), a period of two and half centuries.

Sri Jnanabdhi Brahmatantra Swatantra Swami

Śrī Jnānābdhi Brahmatantra Swatantra Swāmi is credited to have made a most important addition to the library of Śrī Vaishṇava Philosophical Literature through his disciple, Śrī Ranga Rāmānuja Swāmi who, at the instance of his Āchārya, wrote the following works among others:

(1) Bhāva Prakāsika,
(2) Dashopanishad Bhāshyam,
(3) Vishaya Vākya Deepikai,
(4) Rāmānuja Siddhānta Sāra Sangraham.

Another disciple of this Swāmi, a Grihastha Āchārya, Vāthsya Ahobalāchārya Swāmi, also wrote explanatory works relating to Śrī Bhagavad Vishayam. It was this Śrī Jnānābdhi Brahmatantra Swatantra Parakāla Swāmi, who administered the sacraments to the great Śrī Rāja Odeyar of Mysore, who secured the independent existence of his realm from the suzerainty of Vijayanagar Emperors.

The twelfth king, Śrī Mahārāja Ranadheera Kanṭheerava Narasimha Rāja Odeyar (1639–1660) is stated to have received the "Śrī Vaishṇava Deeksha" at the hands of Śrī Varada Vedāntha Swāmi I, the seventeenth in succession from the First Brahmatantra Swatantra Jeeyar. Śrī Mahārāja Śrī Chikkadevarāja Odeyar (1673–1704) is stated to have commanded that the entire Ursu community should receive Chakrānkita and observe Śrī Vaishṇava ceremonials.

Sri Periya Parakala Swami

With the advent, to headship of the Mutt, of Śrī Periya Parakāla Swāmi, the twenty-first in succession from the first Brahmatantra Swatantra Jeeyar, an important change came over the destiny of the Mutt. Śrī Dodda Krishṇarāja Odeyar of Mysore was successful in securing the removal of the headquarters of the Mutt to Srīrangapatnam (the Capital of Mysore till 1799) from Thirupathi, the reason being the perfect security which prevailed in the Mysore country, earned for it by the wisdom

and power of Śrī Chikkadevarāja Odeyar (1673–1704), the illustrious ancestor of Srī Dodda Krishṇarāja Odeyar (1714–1731). It might be that the unsettled conditions due to the Moghul-Mahratha conflicts in the Dekhan prompted Śrī Dodda Krishṇarāja Odeyar to persuade the Swāmi to remove definitely to Mysore once for all from Tirumalai Thirupathi. Swāmis appointed by the heads of the Mutt in Mysore, however, continued to remain in the Mutt at Thirupathi hill to conduct the pooja of Śrī Hayagrīva and Śrī Nigamāntha Mahā-Desika, installed there by the First Brahmatantra Swatantra and to minister to the wants of the pilgrims during their stay on the hill. (Later on this practice of appointing an Agent Swāmi was given up.) It is no exaggeration to say that Śrī Periya Brahmatantra Swatantra Parakāla Swāmi (1655–1738) occupies as important a place in Śrī Vaishṇava hierarchy as that held by Śrī Rāmānuja in his time and also by Śrī Vedāntha Desika

(1) by the voluminous works which he wrote, and
(2) by his wide travels over South India, expounding the Śāstras and restoring the temples and temple worship wherever decay had set in.

When he succeeded to the Āsthānam of Brahmatantra Swatantra in 1677 A.D. in his twenty-second year, he brought to the Mutt the image of Śrī Lakshmī Nārāyaṇa, his family God, with him, to be worshipped along with that of Śrī Hayagrīva. In the course of his fateful journey to Mysore, after his travels in the north, Śrī Periya Parakālar is

said to have been met by the Emperor Aurangzeb, who not only revered him for the pre-eminent position he had attained by his scholarship and rank of Royal Guru of Mysore, but also bestowed some special honours upon the Swāmi, such as those which were the exclusive privilege of the Moghul Sovereigns.

Śrī Periya Parakāla Swāmi was the son of Śrī Srīnivāsa Desika, the great-grandson of the celebrated Appalāchārya Swāmi of Ghānagiri (Penukonda), who had attained fame as the author of "Sāra Prakāsika". Śrī Srīnivāsa assumed Sannyāsa and, having ascended the Gādi of Śrī Brahmatantra Swatantra at Thirupathi, assumed the name Śrī Varada Vedāntha Yogīndra. Śrī Srīnivāsa's son, Śrī Thiruvenkatāchārya, Kulaguru of Kempe Gowda III of Magadi (p. 16, *Ann. Report*, 1922, *Mysore Archæological Department*) assumed Sannyāsam from his father and having ascended the Gādi of the Brahmatantra Parakāla Mutt at Thirupathi, assumed the name "Śrī Periya Parakāla Swāmi".

Among the works attributed to him, the most important are the following:—

(1) Commentaries on the Nālāyira Divya Prabandham, and on
(2) Śrī Desika Prabandham,
(3) Yatiprativandana Khandanam,
(4) Āchāryāvatāra Ghattam,
(5) Parakālāsthāna Paddhati,
(6) Mita Prakāsikā and a host of other works.

The most reputed of all the contemporary Śrī Vaishṇava Āchāryas of the Tamil Nād of the time,

Śrī Valla Iyengar offered his obeisance to the great Swāmi composing a verse (as was the custom of the time) in which he says that it was "by the accumulation of meritorious works of his own past lives that he was destined to worship at the feet of the Swāmi, who alone had the power of destroying hell and whose constant companion was Lord Śrī Krishṇa."

Śrī Periya Brahmatantra Parakāla Swāmi was succeeded in 1738 A.D. by

Sri Srinivasa Parakala Swami.

He adorned the Peeṭham for fourteen years (1751).

Amongst the works he wrote were:—

(1) Lakshmyupāya Thatvadeepam,
(2) Nyāsa Prakāsikā,
(3) Nyāsa Prakāsika Vivrithi,
(4) Parakāla Mangalam,
(5) Parakāla Vaibhava Prakāsika.

Śrī Srīnivāsa Parakāla Swāmi I, was followed in the Peeṭham by

Sri Vedanta Brahmatantra Parakala Swami I.

He was born in 1712 A.D. in Holavanahalli on the banks of the Jayamangala, and by his erudition, piety and the quiet and unassuming work which he had been performing in the small place, attracted the most learned men who resorted to him to acquire further knowledge and enlightenment. Having received the fourth Āshramam in A.D. 1759, he was raised to the succession to the Holy seat and filled it with distinction for twenty years.

His disciple **Sri Srinivasa II**, belonging to Thirunarāyaṇapuram (Melkote), born in 1705 A.D.,

succeeded to the Gādi at a very late age in A.D. 1779 and filled that office for only a year. As his end was approaching he sent for Śrī Rāmānuja Brahmatantra Swāmi and appointed him his successor in the Peeṭham.

Sri Ramanuja Brahmatantra Parakala Swami

This great sage and Yogin was born in A.D. 1709. He was the son of Śrī Thirumalāchārya, who was a very near relation of Śrī Srīnivāsa or Śrī Thiruvengadāchāriar, who became Śrī Periya Parakāla Swāmi. A native of Bagepalli, he happened to take up his abode in Kumbakonam, where he received the Chakrānkana and Mantrams from Śrī Thirumalai Krishṇamāchārya, a direct disciple of Śrī Periya Parakālar. He studied all the Śāstras and Vedāntha and received Bharaṇyāsam at the feet of Śrī Srīnivāsa Brahmatantra Parakāla Swāmi I. Once, when he happened to visit Thirupathi during Brahmotsavam, he fell ill and despairing of his life, received Sannyāsam (in his 24th year, 1733 A.D.), even as a Brahmachārin, at the hands of Śrī Brahmatantra Jeeyar who lived in the Mutt at Thirupathi conducting the daily services in the Mutt. But he recovered from his illness and continued to discharge all the duties attaching to that āsramam, teaching and spreading the sacred lore for a period of thirty-six years. When he had attained his sixty-ninth year, he was called upon by Śrī Abhinava Srīnivasa Brahmatantra Parakāla Swāmi (Melkote) to ascend the Gādi of the Mutt at Srirangapatnam in A.D. 1779. He continued to reside for a



Sri Ramanuja Parakala Swami



His Highness
Mummadi Sri Krishnaraja Wadiyar (Boyhood)

considerable period in Srirangapatnam, *i.e.*, till A.D. 1791 administering the sacraments and sacred lore to Śrī Mahārāṇi Lakshammaṇṇiyavaru, but during the trouble which ensued in the period of Tippu Sultan, culminating in the wars with the Mahrathas, the Nizam and the British, the Swāmi, at the request of Śrī Maharaṇi Lakshammaṇṇiyavaru, removed himself to Thirupathi. After the fall of Srirangapatam (1799) he returned and having crowned Śrī Mummadi Krishṇarāja Wodeyar, King of Mysore, repaired to Krishṇāpuram in T. Narasipur Taluk, having chosen Śrī Krishṇamāchārya, afterwards Śrī Ghantāvatāra Parakāla Swāmi to be his successor in the āsthānadhipatyam on his demise, assuming himself the role of Virakta Sannyāsin. He lived in Krishṇāpuram for another ten years till 1810. It may be added that Śrī Rāmānuja Parakāla before he left for Thirupathi, with his divine vision and strange foresight, advised Purniah, Dewan, to build the temple of Śrī Sweta Varāha at Mysore to serve as the nucleus of the future Mysore State.

Sri Brahmatantra Ghantavara Parakala Swami

It was the beauty of character and person and piety, coupled with extraordinary scholarship of Śrī Krishṇāmāchārya, which made Śrī Rāmānuja Parakāla recommend Śrī Krishṇamāchārya (of Nallur on the banks of the Pinākini in Penukonda Taluk) to Śrī Mahārāṇi Lakshammaṇṇiyavaru for the succession, when he himself retired to Krishṇāpuram. He named Śrī Krishṇamāchārya as " Śrī

Ghantāvatāra," a name of Śrī Vedāntha Desika granted by God Srīnivāsa. In every way, Śri Krishṇamāchārya resembled Śrī Vedāntha Desika. No wonder to this day the services in the temple at Melkote are conducted in his name, *i.e.*, "Śrī Ghantāvatāra Parakāla". Even as Śrī Periya Parakāla Swāmi administered the Vaishṇava Deeksha and the accompanying sacraments to Śrī Dodda Krishṇarāja Wodeyar, Srīmad Ghantāvatāra administered all the sacraments and Upadesam, etc., and communicated the knowledge of the Sāstras to Śrī Krishṇarāja Wodeyar III. Śri Ghantāvatāra then started on a long journey to Thirupathi, Kānchi, Srīrangam and other important centres, famous in the history of Śrī Vaishṇavism, and, having accorded to the inhabitants of the South the privilege of darshan and worship of Śrī Lakshmī Hayagreeva and Śrī Lakshmī Nārāyaṇa, the great Swāmi returned to Mysore and Melkote. In the latter place which has been described by Vedāntha Desikar as "Yatiparibridha Hridya" (*i.e.*, most favoured of Śrī Rāmānuja), he reorganised the worship and the services in the temple in consonance with the spirit and commands of the Ālwars and Śrī Bhagavān Rāmānuja and Śrī Vedāntha Desika including the Koṭhārotsavam. In fact, the spread of Śrī Vaishṇavism in modern Mysore country, after the fall of Seringapatam, may be said to have been entirely due to the combined services of Śrī Ghanṭāvatāra and Śrī Krishṇarāja Wodeyar III, both enjoying the choicest blessings of Śrī Rāmānuja Parakāla

Swāmi, the great Yogi. Brahmatantra Śrī Ghantāvara Parakāla Swāmi occupied the Peeṭham till A.D. 1829, when he retired to Vairāgya Sannyāsam, having handed over the succession to the Peeṭham, at the request of the Mahārāja, to Śrī Rāghavachārya of Nallur, a direct descendant of Śrī Thirukkurukaippirān Pillān, the successor of Śrī Bhagavad Rāmānuja in the Śrī Vaishṇava spiritual hierarchy for the propagation of Ubhaya Vedānta, and the recipient of Śrī Lakshmī Hayagreeva.

Sri Vedantha Brahmatantra Parakala Swami

Born in A.D. 1791, he acquired at a very early age the highest degree of proficiency in the Sāstras and Vedāntha and, while worshipping at the feet of Śrī Ghantāvatāra, he was called upon by the latter to help him in the expounding of the Sāstras to the disciples of the Swāmi; and when it was found that the Swāmi was getting weak owing to old age, he was recommended to His Highness the Mahārāja Śrī Krishṇaraja Wodeyar, to become the *Rāja Guru*, to officiate for Śrī Ghantāvatāra and discharge the duties attaching to the Mutt. He ascended the Peeṭham in A.D. 1829. He did indeed justify the selection inasmuch as he attracted by his profound and brilliant scholarship the most learned men from the south to Melkote, where he mostly resided. But he succumbed to the inevitable in A.D. 1836 after a brief illness. The aged Śrī Ghantāvatāra survived him for just a year, and he nominated as the successor to the Peeṭham occupied by Śrī

Vedāntha Brahmatantra Parakāla Swāmi—the renowned Srīnivāsa-Brahmatantra Parakāla Swāmi III.

Sri Srinivasa Brahmatantra Parakala Swami III

Born in A.D. 1790 at Tadimarri on the banks of the Pennar and named Śrī Krishṇamāchārya, this great sage very early in life acquired undisputed mastery over the Śāstras even like Śrī Vedāntha Desika, before he was twenty. He then sat at the feet of Śrī Ghantāvatāra and after studying the Vedāntha under him, he acquired the Divyagnyanam and inspiration from Lord Hayagreeva, after the Bharaṇyāsam.

Like Śrī Vedāntha Brahmatantra, his predecessor in the holy seat, he traced his descent direct from Śrī Thirukkurukaippirān Pillān, whom he resembled in every way and he was called upon to receive Sannyāsam from Śrī Vedānta Brahmatantra in 1836 by Śrī Ghantāvatāra on account of the illness of the latter, and on his demise was raised to the holy seat of the Śrī Brahmatantra Parakāla. The Mahārāja Śrī Krishṇarāja Wodeyar having by this time left all the affairs of state in the hands of the British Commission, felt free to devote himself to the studies of the Sāstras and particularly the Vedāntha, at the feet of his Guru. The learned company he found himself in gave the pious King a unique halo of spirituality. The Mahārāja's court now came to shine with the dazzling presence of some of the foremost saints and scholars of the age owing to the influence of his Guru. Mysore may be said



H. H. Sri Krishnaraja Wodiyar III



Sri Vedanta Brahmatantra Parakala Swamigal

to have become virtually the Kashmir of the age of Lalitāditya and his successors. The revival and growth of Sanskrit learning under the most peaceful surroundings in Mysore ran parallel to the perfection of the administrative system built up by the wise Commissioners. It was thus that Mysore came to be the model for all the States of the New India built up by Bentinck and Dalhousie, because of the unhindered growth of spiritual forces along with material prosperity.

It now pleased the Māhāraja to equip his Guru with all the necessary funds and paraphernalia to enable him to undertake a journey to the North for "Dharma Digvijayam" (Aug. 1844 A.D. to 1854 A.D.). It was as though the Mahārāja wanted to show to the people of New India what an enlightened ruler with a perfectly constitutional administrative machinery to help him could do by way of preserving and promoting the ancient Sanāthana Dharma of this holy land. Well may his example be followed by the Rulers of the States of India, after the 15th August, 1947 who may elect to stand outside the territories administered by the successors of the British, in the administration of the countries under them. If India came to have in its midst Rajarshis like the last Śrī Krishṇarāja Wodeyar IV of Mysore and his revered grandfather, what a blessing would it be for this country with its hoary antiquity and its inexhaustible cultural and spiritual stores !

The record of the journey of Śrī Srīnivāsa Brahmatantra Parakāla Swāmi has been preserved

in the shape of a Champu named "Srī Parakālaguru Vijayaḥ", written in his sixteenth year by Śrī Krishnamāchārya (later, Śrī Krishṇa Brahmatantra Parakāla Swāmi) the fourth in succession to him in the Holy Seat. Among the sixty odd works which that distinguished Āchārya has presented to the world, this Champu was just the maiden production, having been dedicated to the holy feet of his Āchārya, in whose entourage throughout the journey he was privileged to be present. The Yātra of Śrī Srīnivāsa Brahmatantra may be said to have been as fruitful in the history of the spread of Śrī Vaishṇava culture as that of the great Śrī Rāmānuja a thousand years before him.

Seeing that the people in the western coastal strips, divided from the Plateau by the soaring heights of the Ghats, had as yet not been much influenced by the Visishtādvaita system of Philosophy, the great Guru directed his path towards the coast and passing through the South Kannada country by way of Kodiyala, reached the seaport of Udupi, sanctified by the birth of Śriman Madhvāchārya, the great propounder of the Dwaita Philosophy. The presiding Swāmi of the Mutt there, on being acquainted with the approach of the Āchārya, came out to welcome him outside the precincts of the town accompanied with all his regal paraphernalia and by his great assemblage of sishyas and scholars. After the strange but memorable greetings exchanged by the exponents of the two great Vaishṇava systems, the Udupi Swāmi invited the Mahārājaguru of Mysore

to be his own guest in his Maṭham. Śrī Srīnivāsa having gladly accepted the invitation, the Āchārya of Udupi (His Holiness Śrī Vāmanathīrtha) led on his guest in procession to his Maṭham, amidst the acclamation of the inhabitants through the streets decorated for the occasion. For the space of three days Śri Srīnivāsa sojourned in the Mādhva Mutt, expounding the Visishtādvaita system to the gatherings there. That sacred place chosen as his residence by Lord Śrī Krishṇa now became the scene of a vast concourse of learned men and devotees from the neighbourhood, who came there to witness the glory of Śrī Hayagrīva, along with Śrī Lakshmi Nārayaṇa and Śrī Venugopāla, objects of worship in the golden Mantap of the Parakāla Mutt. The period of three days during which the Swāmi sojourned there was the happiest in the annals of the two maṭhams, whose heads performed common worship at the feet of Lord Śrī Krishṇa of Udupi. The costliest presents were exchanged between the two great Maṭhādhipathis in the shape of offerings to the deities worshipped in the Maṭhams. The learned gathering also received similar presents from the two Āchāryas. To the regret of both, however, the guest from Mysore took his departure from Udupi. Passing through Shikarpur on the way, Śrī Swāmi arrived at Dharwar, the heart of Karnātaka. In Dharwar, the great centre of traffic and enlightenment, lived at the time a great many learned men whose ancestors had been favoured with gifts of land and titles during

the glorious days of the Peshwas of Poona. Karnātakas and Maharāshtrians had vied with each other in making that city the centre of enlightenment and opulence, reminiscent of the ancient glory of the Sātavāhanas, Chāḷukyas, the Rāshṭrakūṭas, the later Chāḷukyas, the Hoysaḷās, and the Vijayanagara Sovereigns. Amongst the large body of the learned men inhabiting Dharwar at the time, the most renowned was Śrī Gaṇapathi Sāstri who, along with a profound knowledge of all other Darṣanas, had earned special reputation as the leading exponent of the Vaiseshika system of Śrī Kaṇāda. Accompanied by a large concourse of Sishyas and leading scholars of various other schools, Gaṇapathi Sāstri made his visit to the Swāmi and engaged him in a friendly sāstraic discussion. A great disputation ensued between him and the Āchārya in the Sāstras, according to ancient custom. Profoundly enlightened by the Swāmi's expounding of the Visishtādvaita, Gaṇapathi Sāstri performed obeisance to him along with his own vast congregation of disciples. While the Swāmi dwelt in Dharwar, immensely to the joy of the inhabitants, there came a Śrī Vaishṇava gentleman of repute from Belgaum, named Śrī Thimmappaiengar, alike famous for his learning and wealth. Having worshipped at the feet of the Swāmi, the gentleman invited Śrī Swāmigal to Belgaum to spend the Chāturmāsyam days there as his guest. The Āchārya accepted the invitation and repaired to Belgaum, followed by a large host of learned men, representa-

tives of all systems of philosophy, from Mysore, Udupi and Dharwar. The long sojourn in Belgaum of the Swāmijee afforded the opportunity for the scholars about the country to visit the Swāmijee and pay their homage. Daily Vidwat Sabhās had become the characteristic feature of the period of the stay of the Swāmi in Belgaum. Thimmappiengar, also known as Sreenivāsāchārya, had the privilege of receiving the Nyāsavidya from His Holiness. In the meantime, the news of the Āchārya's proposed visit to the north had preceded him and the Śri Sankarāchārya of the holy peeṭham of Sankeshwar, who had been described as "the sun for the lotus of Sankara Siddhāntha", sent the vidwans of his āsthānam with the invitation to the Swāmi to visit Sankeshwar and accept his hospitality in his Maṭham. Śrī Swāmi readily agreed and, led by the envoys from Sankeshwar, entered the holy city amidst the acclamations of the people and was warmly welcomed by Śrī Sankarāchārya to his Maṭham. The two Swāmis representing the two systems of philosophy, living together, engaged in daily disquisitions, presented a unique spectacle to the gathering there. Appraised of the tidings of the Mysore Mahārāja-guru's triumphant Dharma Digvijayam, the Mahārāja of Kolhapur now requested the Swāmi to extend to him and to his State the privilege of His Holiness's visit. The invitation was of course accepted, and the Swāmi received there the usual Royal welcome and the homage of many of the chiefs of the Southern Mahratta States, assembled there for the purpose of

obtaining the darśan of the renowned sage. There the Swāmi had the joy and privilege of worshipping Śrī Mahālakshmi, the presiding deity of Maharashtra. The Ruler of Sāngli was then accorded the privilege of worshipping Śrī Hayagrīva in his Palace. There, at Sāngli, had arrived from Satāra a scholar of high repute, Śrī Nārāyaṇa by name, versed in the Kaṇāda lore. The usual disputation regarding the respective Sāstras took place, to the interest and joy of the great gathering. Having received the blessings of the Āchārya, the rulers assembled made the costliest presents to Lord Hayagrīva amongst which was a fine elephant mounted with a silver mantap (howdah). Before the Swāmi took leave of the Ruler of Sāngli, Śrī Nārāyaṇa had carried the fame of the Āchārya to the Raja of Satāra, his patron. That Chief now invited him to his famous capital. While the Swāmi was at Satāra, there arrived the greatest Vyākaraṇa scholar named Śrī Bhāskara accompanied by an army of equally famous scholars, poets and philosophers, versed in the various sāstras. Śrī Bhāskara was the Rājā-guru of Satāra. The distinguished meetings held there were productive of the greatest advantage to everyone present during those memorable days. Amongst the presents made to Śrī Hayagrīva by the Ruler of Satāra were two famous white horses. Meanwhile there had arrived too, at Satāra, the famous capital of Śrī Chatrapati Shahoo, Srī Krishṇa Bhatta from Poona, the capital of the Shrimants, the Peshwas. He had been sent by Śrī Mohana

Sāstri, the most learned and the most renowned exponent of all the sāstras, recognised, however, by all India as the particular advocate of the Advaita philosophy. After the usual disputations Śrī Swāmijee was invited by Śrī Krishṇa Bhatta to Poona, to meet the vast concourse of Pandits, hailing from the remotest regions of India, under the headship of the great Śrī Mohana Sāstri. Under the accomplished Peshwa Bajeerao II, Poona had been turned into a 'Saraswathi Peeṭham' as it were. And Śrī Mohana Sāstri might be said to have been the recognised guardian of the Peeṭham. Driven from their homes by the disastrous revolutions which had overwhelmed the kingdoms and the Empires of India to the north of the Krishṇa, due to the wars raging over two centuries, the most reputed scholars had resorted to Poona, which had been made the sanctuary for what remained of Hindu culture by the great Shahoo and the Peshwas. It was verily the last culture centre of the South, a reminiscence of Takshasila, Nalanda, Nuddia and Kāshi of the north.

The whole city turned up to have darṣan of the great Āchārya of the south—the reputed Mahārājaguru of Mysore. Amidst the tumultuous welcome in which joined all classes of men and women, Śrī Swāmijee made a triumphal entry into Poona. In the midst of the vast gathering was Śrī Mohan Sāstri, who was amongst the first to welcome the Swāmi as he entered the city. When the Sāstri heard the words "UBHAYA VEDANTHACHARYA"

amongst the titles, sounded by the followers of the Swāmi, the Sāstri turned to the Swāmi and with a smile asked which the two Vedānthas referred to were. He himself knew of three! He received the necessary explanations that the two Vedānthas were the two alternative paths of salvation, indicated in the Vedic Upanishads as well as in the Drāvidopanishats in Tamil, the latter having been recognised universally as the South Indian counterparts of the Vedas from the age of Agasthya (as complete and sacred as Vedic literature, known as the northern Aryan path was)—having been revealed to the Āḷwars. Thus, the two great teachers in happy conversation passed through the decorated streets of Poona, receiving the homage of every one till the Swāmi reached the home, "Thulasīvanam" of Śrī Raghavārya's son Śrī Nrisimhārya which had been prepared for the residence of the Swāmi. Poona was *en fete* for the day. Mohan Sāstri and others betook themselves to their homes, taking leave of the Swāmi for the day. The next morning, after the usual services and worship in the Mutt at (Thulasīvanam) as the Āchārya was engaged in expounding the Sāstras to Śrī Narasimhāchārya, Śrī Lakshmīnrisimhāchārya, Śrī Ananthāchārya and other disciples, there appeared before the assemblage of disciples, a veritable army of the foremost Indian scholars of the age, led by Śrī Mohan Sāstri, among the former being Śrī Bhikkhusāstri, Triyambakasāstri, Gopālāchārya, Krishṇa Bhatta mentioned above, Ganesha Sūri, Ramachandra

Shāstri, Dābāchārya, Narāyaṇasāstri, Mahadevasāstri, Vishṇusāstri, Govindasāstri, Dhondoo Pandit, Bālasastri and several others of repute, expert representatives of the various Darśanas. The visitors were received with a warm sign of welcome by the Āchārya seated in his Āsanam. Having made their obeisance, the assemblage of visitors was asked to be seated. After a spell of deep silence to which the assemblage lapsed for a while, Śrī Mohana Sāstri was the first to speak. With a respectful but challenging attitude the great scholar started a disputation with the question as to how it was that the Āchārya elected to assume the "Tridanda" Sannyāsam forbidden as it was in the Kali age by most of the Dharmasāstras like "NIRNAYA SINDHU". After a long discussion over this and other allied subjects, like the wearing of Sikha, Yagnopavītha, Kaṭisūtra, etc., having received convincing sāstraic explanations, the great Sāstri, free from passion and prejudice, now rose from his place and begging forgiveness for his non-performance of the Sāshṭāngapraṇāmam at the feet of the Swāmi up to the moment, along with his disciples performed the Dandavathpraṇāmam a dozen times, —a token of repentance and prayer for forgiveness. In the afternoon, too, they repeated their visit; and disputation on other topics continued till evening when the assembly broke up for the day. The following morning, Śrī Mohan Sāstri and others started a discussion on the propriety of the "Taptachakrānkaṇam", "Oordhvapundradhāraṇam' and such allied subjects relating to the outward

practices of the Śrī Vaishṇava cult, with the same result as on the previous day. The audience returned to their abodes fully convinced by the Āchārya's arguments in favour of these. In this manner, each day was devoted to a controversy relating to the various systems, expounded by everyone of the party headed by the celebrated Sāstri. In the end, at the conclusion of the Sabha, lasting over a month Śrī Mohan Sāstri stood up and acknowledged that he was discomfitted—sāstraically,—of course, on all counts and declared that the Swāmi, by having the best of all the disputations, might claim to have won over all the Sāstris of India, those of Kāshi, Mithila, Gauda, Anga, Vanga, Gujara and so forth.

As a sign of the recognition by them of the spiritual supremacy established over them, Śrī Krishṇa Bhatta, Śrī Mohan Sāstri and many other Sāstris performed Pādapūja to the Swāmi, begged for and got the holy Sreepādathīrtham of the Great Āchārya and expressed their gratefulness. "Blessed, indeed, is the great sovereign who has the fortune of having such an Āchārya for his Guru" said they. Day after day, the Swāmi was then taken to their homes by the Pandits for worship of Śri Hayagrīva and Pādapūja and Shreepādathīrtham for their families also.

On one of these days, Śrī Mohan Sāstri, as the leader of the Pandits, stood up in the assembly and read aloud a document in which he stated that he and his followers were indeed overcome thoroughly in the sāstraic battles by the great Āchārya. Copies

of this signed by them, were also despatched to the great Sabhas of the learned men in the north. Śrī Srīnivasa Brahmatantra Parakāla now thought of proceeding on a tour to the sacred places of the north in the company of his followers to secure for them the advantage of a Thīrthayātra. Taking leave of Śrī Nrisimhachārya, Mohan Sāstri and all others, Śrī Swāmi left Poona to the north. By quick marches, Śrī Swāmi crossed the Krishṇa and reached Nāsik on the Godāvari. Attracted by the association of the place with the memory of Śrī Rāmachandra, the Swāmi proposed to spend the Chāturmāsam days there.

This provided an opportunity for the distinguished scholars of the north to repair to the Swāmi's abode and the whole period was spent there with daily sabhas and lectures and Upadeśams. Once, however, a holy Muslim Peer visiting the Swāmi,—by permission, engaged in prolonged discussion with him, and was ultimately satisfied that the teachings of Islām were in no way contradictory to the spirit of Sanāthana Dharma; and he joyfully performed profound obeisance to the Swāmi. By this time, Mahārāja Sree Krishṇarāja Wodeyar, having arranged to celebrate SHASTIPURTHI SANTI (A.D. 1854–60 years from his birth A.D. 1794) according to the Sāstra, had despatched a letter begging the Swāmi for his return immediately to Mysore to grant him the privilege of his presence on the occasion. Unless he had performed the Pādapūja to the Guru and received his blessings, it would not be

appropriate for him to go through the necessary ceremonials, he felt. Moved by the importunity of his foremost Royal disciple, the Swāmi made up his mind to return to Mysore and on the day following the completion of Chāturmāsya, exactly a fortnight before the Dasara, he left Nāsik, to the profound sorrow of all who had the privilege of enjoying his Darśan and listening to his learned lectures and Upadeśams for over ten months.

In the meantime, the Rāja of Akkalkot, having heard of the return journey of the Swāmi towards Mysore, sent messengers to him with the invitation to grace his capital with his presence in the course of his journeys. The Swāmi having accorded his assent, the Rāja came out of his capital and led on the Āchārya in procession to his Palace. There, at Akkalkot, the Rāja with his following and his citizens had the privilege of Darśan and performance of Pūjas of the Swāmi for the space of a week. Among the presents that the Rāja offered to Śrī Hayagreeva was a famous elephant.

By forced marches the Āchārya arrived at Melkote. Straight away he proceeded to the temple of Śrī Nārāyaṇa after receiving the temple honours at the outskirts. After worshipping there he entered his own Mutt on the 'Kalyāṇi' Thīrtham. The next morning, after finishing the worship at the Mutt, the Swāmi proceeded up the Hill of Śrī Yoga Nrisimha and after the pūja returned to the Mutt. By that time messengers had arrived from Mahārāja Śrī Krishnaraja Wodeyar bearing the letter conveying

the Royal disciple's feelings of happiness at the return of his Guru to his own country after the triumphal journey to the north and begging his immediate return to the capital. The Guru started forthwith. On the way, he halted at Srīrangapatnam for a day. In the afternoon a special messenger named Śrī Mukhāmi Narasimhāchārya, despatched by the Mahārāja, brought the tidings in advance that Śrīmān Mahārāja would go over the next day in person to receive his Guru in Srīrangapatnam and escort him to the capital himself the next morning. The Swāmi having paid his visit to Śrī Ranganātha Temple for worship, returned to the Mutt, and had scarcely finished performing the worship at noon, when the Maharāja Śrī Krishṇarāja Wodeyar arrived in State to pay homage to his Guru, after a long separation. His joy when he beheld him can better be imagined than described. After getting the Darśan of Śrī Hayagrīva, the Royal Disciple fell at the feet of the great Āchārya and bathed them with tears of joy.

After a brief but moving and happy conversation, the Mahārāja led his Āchārya to a new golden palanquin which he had brought in his train. The procession to the capital, led by the Royal Disciple in person, who alternately drove in his State Carriage, walked on foot some yards, again riding on horseback, reached the capital which had been prepared for the reception. Amidst the acclamations of the people, the Guru and the Royal Sishya slowly passed through the streets. It was indeed like the entrance to Ayodhya of Śrī Rāmachandra, after his return

from exile, led by Bharata. After the reception in the Palace and the usual visits to the temples, the Swāmi returned to the Mutt, in Śrī Sveta Varāhaswāmi Temple. From then, onwards, Śrī Mahārāja Krishṇarāja Wodeyar, sitting at the feet of his Guru, started a systematic study of Śrī Bhagavad Gīta, the Bhāshyas and Śrī Bhagavadvishayam. Alternately residing on the banks of the Kapila, the Cauvery, and in Mysore, Śrī Swāmi lived up till A.D. 1861, a dazzling ornament to the grand assemblage at the Royal court of Mysore of the foremost Pandits and seers of the age. He conferred the Sannyāsa Āsram on Śrī Srīnivasa Desikendra at the request of the Mahārāja, before he left the world.

Sri Srinivasa Desikendra Brahmatantra Parakala Swami

Born in 1802 A.D., receiving his Chakrānkaṇam and Sreemad Bhāshyam from Śrī Brahmatantra Ghantāvatara Parakāla, Bharaṇyāsam from Śrī Vedāntha and Thatvārtha and Mokshāsramam from Śrī Srinivasa Brahmatantra Swatantra, Śrī Srinivāsa Desikendra, a native of Pāḷya in the Goribidanur taluk, had early acquired the height of proficiency in "Veda, Vedāngas, Purvottara Mimāmsas and Śrī Bhagavadvishaya and all the Sāstras", so that he came to be described as a "second sun in Brahmavarchas". Having ascended the Peeṭham (1861) and having taught the Ubhaya Vedāntha to a host of scholars, the Swāmi started on "Dharmadigvijayam tour". Proceeding to the east and south



Sri Ranganatha Brahma Tantra Parakala Swamigal



His Highness
Sri Chamarajendra Wadiyar Bahadur, G.C.S.I., G.B.E.
Maharaja of Mysore

the Swāmi visited the holy shrines at Thirumalai, Śrī Kānchi and Srīrangam, etc. Everywhere he distinguished himself in the friendly disputations with the leading scholars of the age versed in the Vishistādvaita system. Śrī Lakshmi Amba, consort of the Rāja of Ātmakur, in Hyderabad Kingdom, received Chakrānkaṇa, Bharaṇyāsam and Manthropadesam from him. He also bestowed the gift of Prapatti on Mahārāja Śrī Krishṇaıāja Wodeyar at the closing days of his glorious and highly spiritualised life. Fortunate indeed was that great Ruler, who enjoyed the spiritual blessings of five great Āchāryas, Śrī Rāmānuja, Śrī Ghantāvatāra, Śrī Vedāntha, Śrī Srīnivasa and Śrī Srīnivāsa Desikendra Parakālas in his long rule—even like Śrī Rāmānujachārya and Śrī Periya Parakāla. The history of Śrī Srinivāsa Desikendra's journey to the south and north has been preserved in the Champu "Sreemad Uttara Parakāla Guru Vijaya" by Śrī Krishṇa Brahmatantra Parakāla Swāmi.

Sri Ranganatha Brahmatantra Parakala Swami

On the demise of Śrī Srīnivasa Desikendra in A.D. 1873, the succession to the Brahmatantra Parakāla Peeṭham passed on to Śrī Ranganātha. Born at Vāyalpad on the banks of the Bāhuda (Cuddapah District) in the famous family of Śrī Vādhūla, in A.D. 1812, Śrī Ranganātha, the son of Śrī Nrisimhāchārya, even at a very early age, developed such grasp of Vedas and Vedāngas by intuition that he came to be described as "Brihaspati

Samoh buddhya" and merited the title of "Sarvatantra Swatantra " like Śrī Vedāntha Desika. He addressed himself to the task undertaken by Śrī Srīnivāsa Brahmatantra from where he had left at Nāsik, and while yet a young grihastha, travelled wide over Northern India engaged in propagating Śrī Vaishṇava Siddhānta and seizing every occasion to be present at the great Sabhas at Jaipur, Kāshi, Darbhanga, etc., where the most distinguished scholars of the days assembled and discussed. Having established his reputation as the unchallenged re-establisher of the Visishtādvaita philosophy in the north, particularly in the Sabha assembled at sacred Kāshi for the purpose, Śrī Ranganātha settled down in Rewa State at the earnest invitation of Śrī Mahārāja Raghurāj Singh Bahadur, to whom he became the specially favourite Āchārya. He was familiarly known as Rewa Rangāchārya Swāmi in the North. Śrī Govardhan Rangāchārya who had carried the banner of Śrī Bhagavan Rāmānuja and the Āḷwārs into North-Western India to Madhura and Brindāvan, showed the highest honours to him.

Succeeding to the holy seat of Śri Brahmatantra Parakāla Mutt, he became the central figure amongst the most distinguished scholars of the age, representatives of all the Sāstras and Darśanas; and every evening a great Sabha in Mysore gathered round him and received his help in the maintenance and unhindered growth of the knowledge of ancient Sāstras. The great " Saraswatī Prasāda Pāthasāla " (now "The Mahārāja's Sanskrit College") at Mysore



Sri C. Rangacharlu, C.I.E.
Dewan of Mysore

derived its strength and usefulness as the result of the Sabhas held in the Mutt. The great Swāmi became a Vikramāditya, as it were, as the head of the Sabha of the Mutt, pandits, vying with each other, in their endeavours to win the Swāmi's approval for any particular Siddhānta which they might seek to expound. Sreeman Mahārāja Śrī Chāmarājendra Wodeyar received Chakrānkaṇam and other accompaniments of Vaishṇava deeksha from this Swāmi (1884). The Gādi of Śrī Brahmatantra Parakāla was adorned by him for the space of twelve years till A.D. 1885.

In A.D. 1877, the most terrible famine swept over South India, affecting Mysore seriously; and at least the inhabitants of the capital and the suburban villages round Mysore were saved from starvation by the gift of the Mutt under the orders of the Swāmi. This, however, involved the Mutt in a great financial crisis. It was, however, tided over with great difficulty by his successor on the Śrī Hayagrīva Peeṭham in A.D. 1885, Śri Krishṇa Brahmatantra Parakāla Swāmi, the greatest Poet Āchāryaswāmi after Śrī Vedāntha Desikar.

Sri Krishna Brahmatantra Parakala Swami

The study of "Śrī Parakāla Guru Vijayam" composed in his sixteenth year and dedicated to the lotus feet of Śrī Srīnivāsa Brahmatantra Parakāla Swāmi and which won for him even so early the title of "Kavisārvabhauma" itself is sufficient to enable one to regard him as the chosen of Śrī

Lord Hayagrīva. Born in A.D. 1839 in Āmidela on the banks of the Pinākini as the second son of Śrī Thāthāchārya, a scion of the renowned Ghanagiri (Penukonda) Appalāchārya, the author of " Sāra-prakāsika ", a resident of Hosadurga, he was named Krishṇa after Śrī Srīnivāsa Brahmatantra Parakāla (whose name it was as a Grihastha) who had foretold of his birth as he once blessed the Swāmi's father. Before he was sixteen he had acquired such proficiency in Vyākaraṇa, Sāhitya, Alankāra and allied Sāstras that he was able to produce the " Parakāla Guru Vijaya," which won for him the title of " Kavi-Sārvabhauma ". After receiving Panchasamskāram from Śrī Srīnivāsa Brahmatantra, he was blessed with the gift of Śrī Hayagrīva Mantram from the great Swāmi on the banks of the Kapila when he was just sixteen. Having been blessed with the teaching of Śrī Bhāshya and other Vedāntha Granthas by that illustrious Āchārya, he was enjoined to assume the Grihastha Āsram and proceed to the Samasthānam of Ānegundi at the invitation of the Ruler Śrī Thirumalarāya, offered through Śrī Srinivāsa Brahmatantra Swāmi. There, at the former's request, he composed " Srīrangarāja Vilāsam " as a tribute to the Ruler's family God Śrī Ranganātha. From there he proceeded to Gadwal Samasthānam at the invitation of Śrī Rāmabhoopāla, the Raja, and at his request wrote the Champu " Kārthikothsava Deepika " as a tribute to Srī Kesava Swāmi, the Raja's family God. The Rāja of Ātmakur, Mukkara Śrī Seethārāma Bhoopāla, invited Śrī Krishṇamāchārya

Kavisārvabhauma to his Samasthānam and begged him to compose a work to be dedicated to Śrī Srīnivasa, his family God. The result was the Champu of " Srī Srīnivāsa Vilāsam ". This visit to Ātmakur was followed by the visit to Vanaparthi Samasthānam, whose Rāja Śrī Rāmeshwara Rao had several works composed by the poet among which was " Chapeṭāhati Stuti ". At the Rāṇi Śrī Sankarāmba's special request, the poet composed in nine hours on the same day at a stretch " Uttara Ranga Mahātmyam " and " Śrī Rāmeshwara Vijayam ". Continuing his journey to Jataprole Kolhapur, he was received in State by the Rāja Srī Venkatanātha Rao; and implored by him, he produced in one night " Śri Nrisimha Vilāsam " and in another night " Madana Gopāla Māhātmyam". Finally, at the request of the Rāja of Vanaparthi, he settled down at the place and was engaged in the teachings of Darśanams to the large armies of scholars who resorted thither.

Visiting Mysore, once, Śrī Krishṇamāchārya received Bharaṇyāsa at the feet of Śrinivāsa Desikendra Brahmatantra Parakāla Swāmi, who was then at Srīrangapatnam. During his stay there, he composed the " Uttara Parakāla Digvijayam," a Champoo constituting the history of Śrī Desikendra's Dharma Digvijayam " in the South at Thirupathi, Śrī Kānchi, Thiruvallur, Srīrangam and other sacred places; as also the " Vedapādastava " and dedicated both the works to Śrī Swāmi. He was then blessed by the Swāmi who was pleased

to foretell that Śrī Krishṇamāchārya would one day certainly grace the Holy Peeṭham of Śrī Brahmatantra Parakāla Mutt.

Returning to Vanaparthi, the Āchārya expounded to the Rāṇi, Sreemad Rāmāyaṇa, Sreemad Māhābhāratha, Śrī Vishṇu Purāṇam and Sreemad Bhāgavatham. While he was engaged in giving lectures on the last he came to the possession of a commentary on it, written by Śrī Veerarāghava Swāmi named "Munibhāvaprakāsika", and after much industry and careful research got a copy made of it and had it published at the request of the Rāṇi.

By this time, Śrī Ranganātha Brahmatantra Parakāla Swāmi had been feeling old and sent for Śrī Krishṇamāchārya at Vanaparthi. On his arrival at Srīrangapatnam, the Āchārya offered his homage to the Swāmi along with the Granthas he had composed as humble dedications to Śrī Swāmi. He dwelt there a considerable time, engaged in the study of Darsanas, and when he proposed to take leave of him, Śrī Ranganātha Brahmatantra was pleased to say that he would prove to be his own worthy successor to the Holy Peeṭham after him and having prepared the Āchārya for the same by the gift of the necessary mantrams and other Upadeśams, he permitted him to return to Vanaparthi, at the same time enjoining on him to be prepared to go over to Mysore when the call would go forth to him from the Mahārāja. Accordingly, blessed by three predecessors of his, Śrī Krishṇamāchārya ascended the Peeṭham on the demise of Śrī Ranganātha Brahmatantra Parakāla



Sir K. Seshadri Iyer, K.C.S.I.
Dewan of Mysore

in A.D. 1886. (Sālivāhana 1807 Pārthiva, Śrāvaṇa Bahula Dasami.)

Sri Sri Krishna Brahmatantra Parakala Swami

It has been pointed out that owing to the help rendered to the famine-stricken citizens of Mysore during 1877, the Mutt had to incur an inordinately heavy debt. The first act of His Holiness Śrī Krishṇa Brahmatantra on ascending the Gādi was the arrangement made by carefully planned economy to redeem the debt by a process of instalments. With the ungrudging co-operation of His Highness the Mahārāja Śrī Chāmarājendra Wodeyar and Sir K. Seshadri Iyer, the Dewan, the Swāmi was able to put the finances of the institution on a stable footing. The occasion of the final redemption of the debt by His Highness the Mahārāja Śrī Krishṇarājendra Wodeyar IV (25–6–1903) was marked by the visit of the Mahārāja to the Swāmi and the holding of the first of the series of the Vajra Dolotsavam inaugurated in His Highness's presence. The feast has since become an annual function like the Vairamudi Utsavam at Melkote, inaugurated by Śrī Rāmānuja. The Utsavam is held on the occasion of the reigning King's Birthday. The completion of the printing of the Śrī Bhāgavatha commentary by Śrī Veera-rāghava was the next task accomplished by Śrī Swāmi with the help of the Rāṇi of Vanaparthi Samasthānam in 1893.

Śrī Seetha Vilāsa Devājammanni Mahārāṇiyavaru, consort of Śrī Krishṇarāja Wodeyar III, received

Bharaṇyāsam at the feet of Śri Krishṇa Brahmatantra Parakāla Swāmi. In 1899 (Vikāri, Jyeshta) on the occasion of Śrī Swāmi's completing his 60th year, the Queen Mother Mahā Māthrisri Śrī Mahārāṇi Vāṇivilāsa Sannidhāna and Śrī Krishṇarājendra Wodeyar IV invited Śrī Swāmi to the Palace and had the Śrī Hayagrīva Āradhanam specially performed there. Śrī Mahārāṇi Vāṇivilāsa Sannidhāna, Śrī Mahārāja Śrī Krishṇarāja Wodeyar IV and the former's brother Śrī Sirdar Kāntarāj Urs (later, Dewan) received the Chakrānkaṇam and accompanying Mantropadeśam at the sacred hands of Śrī Krishṇa Brahmatantra Parakāla.

At the request of Śrī Swāmi, His Highness the Mahārāja Śrī Krishṇarāja Wodeyar and Her Highness Śrī Mahārāṇi Vāṇivilāsa, the Queen Mother, had the Old Mutt in the capital rebuilt to house the Lord Śrī Hayagrīva and Śrī Lakshmī Narāyaṇa.

In response to the prayers of its inhabitants, His Holiness undertook a journey to Kulaganam near Nanjangud and blessed hundreds of Haḷekarnaṭaka Brahmaṇas with Chakrānkaṇam, etc.

Among the sixty-seven odd works written by the Swāmijee during the fifty-seven years, beginning from the sixteenth, are Champoos like "Śrī Parakāla Guru Vijaya," Nātakas like "Subhadrā Pariṇaya," Sthothrams like "Prapanna Sowbhāgya Stuti," Dharma Sāstras like "Saraswathī Mūladhanam", Commentaries like "Lakshmī Sahasra Prakāsika" and "Hamsasandesa Rasāswādini" and the great work on Rhetoric, "Alankāra



Sri Krishna Brahamatantra Parakala Swami



His Highness Sri Krishnaraja Wadiyar Bahadur and
His Highness Sri Kanteerava Narasimharaja Wadiyar Bahadur

Maṇihāra" dedicated to Śrī Venkatesha, Lord of Thirupathi. Thus, having graced the Āsthānam of Lord Śrī Hayagrīva for a long and glorious period of twenty-seven years, the Great Āchārya proved to be a second Vedāntha Desika appearing on the earth in the modern world. In order that the Āsthānādhipatyam of the Mutt might continue unimpaired during the rapidly deteriorating period the world is passing through with its modernness, Śrī Krishṇa Brahmatantra, just before his end had installed on the Peeṭham, with the approval of Śrī Krishṇarāja Wodeyar IV, Śrī Purāṇam Narasimha Āchārya Swāmi of Gadwal, the head of the assemblage of Pandits of that Samasthānam, which was a miniature Kashmir of modern times attracting the most profound scholars and artists of repute. While doing so, the Great Swāmi—with the strange foresight characteristic of him, also advised His Highness that his successor now named "Śrī Vāgīsha Brahmatantra Parakāla Swāmi" should in his turn be succeeded by Śrī Rangāchārya of Ātmakur, Srīmad-Abhinava Ranganātha Brahmatantra Parakāla Swāmi, the present occupant of the Peeṭham.

Sri Vagisha Brahmatantra Parakala Swami

Srī Vāgheesha Brahmatantra Parakāla, a descendant of a renowned family of holy pandits, had, as the hereditary head of the Vidwat Sabha of Gadwal Samasthānam, early attracted the attention of Śrī Krishṇa Brahmatantra during the days when the latter was at Vanaparthi. Added to his proficiency in Vyākaraṇa, which had earned for him

fame as a second Pāṇini, this Āchārya was equally well versed in all the Darsanas and by his versatility and varied talents was able to exercise a decisive voice in the concourse of Pandits anywhere. In addition to this, he possessed Yogic powers known only to a few of his acquaintances like Śrī Krishṇa Brahmatantra. During the short period of twelve years (Virodhikrit to Krodhana) Śrī Krishṇarāja Wodeyar made three public visits to the Mutt in all formality. The first was on the occasion of the Annual Vidwat Sabha of Chāturmāsya and the last on the occasion of the installation of the image of Śrī Krishṇa Brahmatantra in the Brindāvan. On the last occasion, His Highness the Mahārāja was accompanied by His Highness the Yuvarāja Śrī Kanteerava Narasimharāja Wodeyar. But the numerous private visits of His Highness were more fruitful inasmuch as they were long and had for their chief purpose the brief but close and authoritative study by His Highness of the fundamental tenets of the Visishtādwaita system of philosophy direct from his Āchārya. At the earnest request of Her Highness, Śrī Mahāraṇi Vāṇivilāsa, His Holiness more than once visited the Palace and gave Upadeśams to all the members of the Royal Family in regard to Bharaṇyāsam, Thirumanthrārtham, etc.

Supreme simplicity, characteristic of this great Swāmi, like Mahātma Gandhi, attracted one and all to him. It may be mentioned that some Advaitic scholars even received Bharaṇyāsam from the Swāmi. As an example of the Swāmi's sympathetic nature



Sri Vageesa Brahmatantra Parakala Swami



His Highness
Sri Krishnaraja Wadiyar Bahadur, G.C.S.I., G.B.E.
Maharaja of Mysore



His Highness
Sri Kanteerava Narasimharaja Wadiyar Bahadur, G.C.I.E.
Yuvaraja of Mysore



Srimad Abhinava Ranganatha Brahmatantra
Parakala Swamigal



His Highness
Sri Kanteerava Narasimharaja Wadiyar Bahadur, G.C.I.E.
Yuvaraja of Mysore

may be mentioned the fact that when His Holiness Śrī Chandrasekhara Bhārathi Swāmi of Sringeri was reported to be seriously suffering from some mental derangement, Śrī Vāgeesa successfully prayed to Śrī Hayagrīva for the former's quick recovery and when he visited Mysore in the course of his "Dharma Digvijayam" Śrī Vageesa Brahmatantra Parakāla Swāmi sent a message of congratulations to the head of the Sringeri Jagadguru Peeṭham through his accredited agent. The memory of this Great Āchārya is gratefully cherished by his numerous disciples—and non-Sishyas, too, who had the privilege of studying the Sāstras directly sitting at his blessed feet.

A remarkable attestation of the Swāmi's Yogic power was the fact that quite recently, when the grave of the Swāmi was opened for the removal of the earth after nearly twenty years with a view to filling it up afresh for the construction of the monument (Brindāvan) over it, the Swāmi's body, Yogic pose, and all the articles buried with it were found intact, just as they were, at the time of the internment. Lest his Samādhi should be disturbed, no time was lost in covering up the receptacle and erecting the Mantapam over it. Such a Yogin was the great occupant of the Śrī Brahmatantra Parakāla Mutt Peeṭham from 1912 to 1925. The funeral of this Swāmi was attended by all Government Officers and the Members of the Representative Assembly, which was in session at the time, and which was suspended as soon as the demise of the Swāmi was announced.

In accordance with the wish expressed during his life-time by His Holiness Śrī Krishṇa Brahmatantra to His Highness Śrī Krishṇarāja Wodeyar and Śrī Mahārāṇi Vāṇivilāsa, the latter, much against the Āchārya's own wishes, raised Śrī Rangāchārya Swāmi to the position of the Rāja Guru of Mysore on 15th October 1925 as " Śri Lakshmi Hayagrīva Divya Pāduka Sevaka "

Sreemad Abhinava Sri Ranganatha Brahmatantra Parakala Swami.

Born in Thāraṇa-Pārthiva (1884) as the result of prayers to Śrī Lakshmī Nrisimha and Śri Rāmachandra, Śrī Rangācharya, a scion of the family of Haritha to which Śrī Rāmānuja belonged, early moved out to Mysore from his place of birth at the age of seventeen prompted by his unquenchable thirst for the divine knowledge to crown his knowledge of the Sāstras which he had already attained at a very early age. Śrī Krishṇa Brahmatantra discerned this legitimate greed for gnyānam, and bestowed on him Śrī Chakrānkaṇam and Śrī Bhashyārtham and consigned him to the care of Śrī Panditaratnam Kastūri Rangāchārya Swāmi, who had already won for himself as great a name in India as his renowned teacher Śrī Ranganātha Brahmatantra Parakāla. Along with the study of the Darśanams, Nyāya, Sāhitya, Mīmāmsa, Vaiseshika and Visishtādwaita Vedāntha, Śrī Rangāchārya conducted his regular studies of Sāhitya, Alankāra, Vyākaraṇa, etc., under the respective teachers in

the Mahārāja's Sanskrit College. But even more than his profound and complete scholarship, it was the Swāmi's resolute performance of every one of his duties as a Grihastha as an "Ahitāgni", as a "Shatkarma Niratha", as a "Shaḍangadīkshita", as a "Shaḍdarshani Paradrashta", which marked him out for the exalted position he is now occupying. Throughout his Grihastha Āsrama, the sacred fire ever burnt under his roof even as in the Parnakutīram of the rishis of ancient times. On one occasion in Pushya-Makara, during a solar eclipse, in the early hours of the morning, when there was an unparalleled and terrible downpour accompanied by biting chill, amidst the thousands who had gathered on the banks of the Cauvery, in Gautama Kshetram, there was this solitary Grihastha, present with his Grihinī and the sacred fire in the pot, protecting it with all his resources as a fond mother does her baby threatened by a ruffian for its jewels. Such has ever been the unwavering, unflinching, appalling earnestness and devotion and attachment of this Āchārya to the practice of Ārya Dharma. Even in these degenerate days, that there should be such living monuments of the ancient culture augurs well for the future on which we can safely rely. But unostentatious service (Kainkaryam) and "Thyāga" have ever been his watchwords all these fifty years.

Having been called upon to fill the position of Trustee and guardian of Śrī Hayagrīva Samasthānam, he has naturally been devoting all his energies, all his

physical and mental resources to Seva with unflinching resolve like Śrī Varadrāmānuja Swāmi of Srīrangam and Śrī Kanchi, — from whom as Śrī Rangāchārya, the Grihastha, he received the " Bharaṇyāsam ",—Srīmad Abhinava Ranganātha has won renown all over South India, as " Vairāgya Āchārya Vardhi ", in addition to his being regarded as a " Gnynānāmburāshi " like Śrī Periya Parakāla Swāmi whose seat he has been occupying. Like him, too, he is engaged in the " Jeernoddhāraṇam " of the Divya Desams associated with the name of Śrī Nigamānthāchārya, and also acquiring centres from where the teachings of Śrī Rāmānuja may be carried forward, in Thirupathi, in distant Rewah, Allahabad, Śrī Kānchi, Satyāgālam, Śrī Āḷwar Thirunagari, Śrī Thiruvaheendrapuram, etc. To facilitate the propaganda of Śrī Vedāntha Desikar, he himself has started a "Vedāntha Vihāra Sabha" under the auspices of which annual examinations are conducted—on the model of modern universities, and ancient sadas, prizes awarded and extension lectures delivered in the Mutt. For all this, to supplement the ordinary resources of the Mutt, voluntary endowments are being made and contributions sent from distant places by men and women donors, some of them preferring to remain anonymous. Although himself reluctant to stay in cities, the renowned Swāmijee has been obliged to stay in this capital to which resort men and women of all conditions, all Jignyāsus and Bhaktas, both the learned and the



Srimad Abhinava Ranganatha Brahmatantra Svatantra Parakala Swamigal



His Highness
Sri Krishnaraja Wadiyar Bahadur, G.C.S.I., G.B.E.
Maharaja of Mysore



His Highness
Sri Jayachamaraja Wadiyar Bahadur, G.C.B., G.C.S.I
Maharaja of Mysore

ignorant. The frequent Sabhas composed of all Pandits and schools of learning and philosophy are naturally easier in a capital city like Mysore, combining the orthodox with the more modern. Reprinting revised publications, and printing new works such as "Śrī Hayagrīva Pancharātram," further commentaries on "Nyāya Siddhānjanam, Siddhitrayam, Śrī Bhagavad Vishayam with the Vyākhyānam", hitherto unpublished, all the granthas of Śrī Rāmānuja and Śrī Nigamāntha Desika—all these are being accomplished by the great Swāmi whose industry and zeal know no bounds. Under the presidency of this Great Swāmi, the Mutt has become a rallying centre for all that is great and cherishable in the ancient lore of this land.

Removal of some of the disabilities of the unfortunate—"Tirukkulattars", "Harijans", "Scheduled Classes", etc., has also received the attention of this Great Sage as was exemplified when that stolid champion of Hinduism, the late Śrī Pandit Madan Mohan Mālavīya, approached the Swāmi on one occasion during his visit to Mysore for the purpose. Then, a most representative Vidwat Sabha was held in the Mutt, also attended by personages like Sir Mirza Ismail. After a thorough discussion, for two days in succession, it was agreed that Mantra Deeksha was allowed by the Sāstras for the Harijans with some reservations and Mālavīyaji went away satisfied with the verdict of the Swāmijee. On another occasion (December 1927), when an earnest seeker of truth from Marburg, a European gentleman,

Rudolf Otto, " generally acknowledged as one of the very first theologians of Germany ", sought interview with the Swāmi, the latter readily accorded him the interview and the worker went away supremely enlightened and acknowledged his obligation to the Swāmi in a book " India's Religion of Grace and Christianity Compared and Contrasted " (1930) which he subsequently published. He was accompanied by Birger Forrel, Rector of the Parish-Tillinge, Sweden, Enköping.

His Highness Śrī Mahārāja Mārtānda Singhjee of Rewah visted the Mutt, and paid his obeisance to the Swāmi and received His blessings before he ascended the Gādi of his ancestors. It is no exaggeration to say that His Holiness Śrīmad Abhinava Ranganātha Brahmatantra Parakāla Swāmi occupies as high a position in the spiritual world of South India as his great predecessor Śrī Periya Parakālar occupied in the 17th and 18th centuries. It should, however, be mentioned that such stupendous work has been rendered possible by the fact that the Swāmi, early in his career as the RAJA GURU, wisely selected a band of devoted men of proved ability to advise him in the ordinary administrative duties of the Mutt. And it is the consciousness of his being the " Śrī Lakshmī Hayagrīva Divya Pāduka Sevaka " which has always helped him throughout the score of years he has been gracing the Divya Simhāsanam. Well might his example be emulated by every other occupant of similar position in this dear old land of ours !! May Lord Śrī Hayagrīva grant another

two score years of the same uninterrupted service to Srīmad Abhinava Ranganātha Brahmatantra Parakāla Swāmi, even as He was pleased to vouchsafe to Śrī Rāmānuja Parakāla Swāmi the founder of the modern State of Mysore !

APPENDIX I

"Epigraphica Indica," Vol. XXIV, Part vii, July 1940, pp. 318–326

No. 34.—CONJEEVERAM INSCRIPTION OF BRAHMA-TANTRA-SVATANTRA-JIYAR SAKA 1282

BY SRI A. S. RAMANATHA AYYAR, B.A., MADRAS

Extract: . . . .

"The inscription[1] published below is engraved on the north wall of the second *prākāra* of the Varadarāja temple at Little-Conjeeveram, otherwise called Vishṇu-Kāñchī, which is very sacred to the Vaishṇavas of the south.

The characters in which the record is engraved are *Tamiḻ* and *Grantha*, the latter being employed for the Sanskrit words. The language is *Tamiḻ* with an admixture of Sanskrit words, and is somewhat illustrative of the type of Vaishṇava composition prevalent in this period and locality. The record is very well preserved, and its orthography does not call for any comment.

The record does not quote any king's name but is simply dated in *Śaka* 1282 and contains the astronomical details—*Vikārin*, Mēsha śu. 1, Friday and Aśvati—which yield the equivalent *A.D.* 1359, *March* 29. It states that a certain *Vaishṇavadāsa* who had been given the title of *Brahma-tantra-svatantra-Jīyar* by the god (Hastigirīśa), was put in charge of a *maṭha* evidently at Kāñchīpuram in Śaka 1282. This

[1] No. 574 of the Madras Epigraphical collection for 1919.

information is of interest for *Vaishṇava religious history*, as it enables us to identify this first pontiff of the *maṭha* with the *direct disciple of the great Vēdānta-Dēśika*, the erudite scholar, keen controversialist and deeply venerated Vaishṇava *āchārya*,[2] whose literary and religious activities are said to have extended over a major portion of the 14th century A.D.

As mentioned above, the inscription does not refer itself to the reign of any king, but it is somewhat peculiarly worded, in that it purports to have been issued by the deity himself. In the Tamiḻ records of this temple, the god is called Aruḷāḷapperumāḷ or Tiruvattiyūr-niṉṟaruḷiya-Paramasvāmin, or 'the great Lord who was pleased to stand at Tiruvattiyūr'. The village-name Tiruvattiyūr having been Sanskritised into Hastigiri,[3] the god came to be known to Sanskrit authors as Hastigirīśa, by which name he is referred to in the opening verse of this epigraph. It is stated that on the representation made by the agent Perumāḷtātaṉ and other *Bhaṭṭas*, the god, while seated in regal pomp with his consorts in the *abhisheka-maṇḍapa* of the temple on the throne named Vīravallāḷaṉ under the canopy called the Ariyeṉavallāṉ-*pandal* listening to the chanting of the songs of Śaṭhakōpa, was pleased to

[2] Dēśika is believed to have been born in A.D. 1269, Śukla, and to have died in A.D. 1370, Saumya. The present record is of help in confirming the period of his literary activity as the second half of the 14th century A.D.

[3] The artificial ramp formed by an enclosed *maṇḍapa* is called the '*Tirumalai*' or '*giri*', on top of which the shrine of Varadarāja is located.

confer the title of *Brahma-tantra-svatantra-Jīyar* on a certain *Vaishṇavadāsa* and to put him in charge of a *maṭha* and its properties, so that he may propagate the tenets of the *Rāmānuja-darṣanam*[4] to the Vaishṇava laity, and maintain the *library* which he had collected, probably in the *maṭha* premises. A sentence at the end adds that this divine order (*tirumugam*) was engraved on stone by the temple-accountant.

In regard to the particular style of wording in this inscription, couched as if the orders had emanated directly from the deity himself, it may be mentioned that this convention was adopted by some of the Vaishṇava temples in the Tirunelvēli District in the 14th and 15th centuries A.D., and in some instances in the South Arcot and Chingleput Districts also.

. . . .

Before proceeding to examine the contents of this record, a few expressions occurring in it may be explained.

(L. 2). *Viravallāḷaṉ siṁhāsaṉam* and *Ariyeṉa-vallāṉ-pandal* are the names respectively of a throne and a canopy. The first was probably presented to the temple by the Hoysaḷa king Vīra-Ballāḷa III,[5]

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[4] Compare the verse composed in praise of this Jīyar :

हस्तीशं लोकविख्यातं कौण्डिन्यं विदुषां वरम् ।
रामानुजार्यसिद्धान्तस्थापनाचार्यमाश्रये ॥

[5] Ballāḷa III was camping at Kāñchīpuram in Bhāvaka (Śaka 1256)—No. 401 of 1919 of the Madras Epigraphical collection. In two other records from the same temple, one of which is dated in Śaka 1283, in the regime of Sāḷuva Maṅgu, the god is described as seated in a similar manner while issuing the orders.

while the second may have been named after some one having the title 'he who is as powerful as a lion,' but whose title it was is not known.

Nam peṇḍugaḷ—viz., Vishṇu's two consorts, Śrī and Bhūmī.

Śaṭhakōpaṉ-pāṭṭu kēḷāniṟka—Śaṭakōpa is the name of the Vaishṇava saint Nammāḷvār, whose *Tiruvāymoḷi* is considered equal to the Vēdas in sanctity and is chanted in the presence of the deity on particular occasions. Endowments made for this service in Vishṇu temples are often mentioned in inscriptions.[6]

(L. 3). *Perumāḷtātaṉ*—Perumāḷtātaṉ or Perumāḷ-dāsaṉ would ordinarily mean 'a devotee of Perumāḷ (Vishṇu)'; but in this context it appears to have been the name of the agent, supervising the sacred business of the temple (*nam vīṭṭu karumam kēṭkum*), in whose presence and that of the *Bhaṭṭas* of the temple, the order is stated to have been promulgated. The name 'Vaishṇavadāsa' occurring in the same line has to be considered as meaning 'the servant-devotee of Vaishṇavās' rather than as the personal name of the donee in the record; for according to the *Guruparamparā-prabhāvam*, the original name of Brahma-tantra-svatantra-Jīyar was Pēraruḷālyyaṉ of Vīravalli[7] and his *dāsyanāma* on becoming a *saṁnyāsin* was Pēraruḷāḷa-Jīyaṉ.

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[6] *Madras Epigraphical Report* for 1908, Part II, para. 35.

[7] *Guruparamparā-prabhāvam* (Tamil, Madras), p. 114; see also f.n. 3 on p. 319.

(L. 4). *Samārādhanamum adukku vēṇḍum muṭṭuk-kaḷum*—seems to refer to the worship to be conducted to the deities kept in the *maṭha* itself and the requirements therefor. It is usual for every *maṭha* to have images of some deities for worship. In this connection, it may be noted that on the eve of the demise of Vēdānta-Dēśika, some images are said to have been bequeathed to his disciple Brahma-tantra-svatantra-Jīyar.[8]

Postakaṅgaḷum idukku vēṇḍum upakaraṇangaḷum—By *postakaṅgaḷ* (*pustaka*), manuscript bundles are apparently meant. The *upakaraṇas* are the accessories and paraphernalia required for running a library—such as probably racks for the accommodation of the manuscript bundles, spare sets of *cadjan* leaves for copying work, and stylus and other scribal apparatus.

Rāmānuja-darśanam—is the Viśishṭādvaita-siddhānta as codified and expounded in his *Śrī-bhāshya* by the great Vaishṇava apostle Rāmānuja (A.D. 1017–1137). It was he who had raised this system to an unassailable eminence and had arranged for its propagation in true missionary style, by the training of a number of able exponents and *siṁhāsnā-dhipatis*[9] from among his numerous disciples.

(L. 5). *Nam Rāmānujam-uḍaiyārum nam sama-yattil uḷḷārum*—Rāmānujam-uḍaiyār appears to mean

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[8] *Guruparamparā-prabhāvam*, p. 138.

[9] There were 74 *siṁhāsanādhipatis* who were selected. Their names are given in the reply to question No. 24 of the *Triṁśat-praśnōttaram*, *Paḷanaḍaiviḷakkam*, p. 30.

the 'followers of Rāmānuja.'[10] The idea seems to be that the selection of Brahma-tantra-svatantra-Jīyar as the pontiff was to receive the acceptance of Rāmānuja's followers and the Vaishṇava laity (*samayattil-uḷḷār*).

(L. 6) *Ivaṉukku nām muḍittapaḍiyum uḍutta-paḍiyum pūśiṉapaḍiyum kuḍuttōm*—means that the flowers worn by the god, the clothes used by him and the sandal-paste and unguents utilised for his worship were presented to the Jīyar as a mark indicative of the god's love to the recipient. This expression is found used in some inscriptions[11] and in Vaishṇava literature.

As regards Brahma-tantra-svatantra-Jīyar, the donee of the record, some information is available from Vaishṇava literature. Among the South Indian religions, it was Vaishṇavism alone that had developed the 'historical sense' to an appreciable extent, and there are therefore several biographies of the Vaishṇava *āchāryas* available, collated under the names of *Vaibhavas* and *Guruparamparās* of varying volume.[12] One such work dealing with the life of the great Vaishṇava reformer Vēdānta-Dēśika is the *Guruparamparā-prabhāvam*[13] in Tamiḻ prose by Tṛitīya-

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[10] The following expression from No. 51 of 1938–39 from Śrīraṅgam may be compared—*Koḍavar kōvaṇavar nam bhaṭṭakal* . . . . *nam Rāmānujaṉai-uḍaiyār nam pāḍuvār*, etc.

[11] Compare No. 567 of 1919 of the Madras Epigraphical collection.

[12] There are many biographies of Dēśika available. The *Vēdānta-Dēśika-vaibhava-prakāśikā* by Doḍḍayāchārya is in Sanskrit.

[13] Published in Madras in several editions. Dvitīya-Brahma-tantra-svatantra-Jīyar, the *āchārya* of the author of this work is said to have written the *Paṉṉīrāyirappaḍi-Guruparamparā-prabhāvam* which is not extant.

Brahma-tantra-svatantra-Jīyar. Shorn of the few miraculous elements that are inevitable in an orthodox hagiography this work compiled by an author who lived only a few generations later than Dēśika may be considered as fairly reliable. From it we gather the following details about Brahma-tantra-svatantra-Jīyar, the first of that name, who was a disciple of Vēdānta-Dēśika:

"*Brahma-tantra-svatantra-Jīyar* belonged to the Kauṇḍinya-gōtra and was originally called Vīravalli Pēraruḷāḷayyaṉ. Well-versed in all the *sāstras* he became an ardent disciple of Dēśika and assumed the *saṁnyāsa* garb under the name of *Pēraruḷāḷa-Jīyar*. When the Raṅganātha temple at Śrīraṅgam was looted by the Muhammadans in the first quarter of the 14th century Brahma-tantra-svatantra-Jīyar fled along with his *āchārya* to Satyamaṅgalam (in the Coimbatore District) and returned to Śrīraṅgam only after some years. He was taught the *Bhagavad-vishayam* (*Āṟāyirappadi*) by Varadāchārya *alias* Nayiṉārāchārya, the son and disciple of Vēdānta-Dēśikā, in *Kali 4440*, *Bahudhānya*, Āvaṇi śu, 2, Hasta (= A.D. 1338, August 18). On one occasion, he vanquished a pandit of North India in a polemical contest at Srīraṅgam and was honoured by Dēsika with the title of '*Brahma-tantra-svatantra*'[14] 'he who is a master in Brahma-tantra'. That accounts for the origin of the name by which he was popularly known. On another occasion during the

[14] The present record conventionally states that god himself gave the title.

régime of Tirumalai-Śrīnivāsāchārya[15] who had been installed by Dēśika as the *Śrīkārya-dhurandhara* of the Kāñchīpuram temple, Brahma-tantra-svatantra-Jīyar overcame a Kashmirian pandit in a philosophical discussion and earned the title of '*Paryāya-Bhāshya-kāra*'.[16] Some time later under the direction of god Veṅkaṭēśa in a dream, he accepted the *Trusteeship of the Tirupati temple*, and during his tenure of office there, he installed an image of Vēdānta-Dēśika in a *maṭha* built by him at Tirumalai, as well as in a *maṇḍapa* in the Gōvindarāja temple at Lower Tirupati. He stayed at Tirupati for a long time expounding the Vaishṇava philosophy to his disciples Ghaṭikā-śatakam-Ammāḷ, Kidāmbi-Nayiṉār, Kōmāṇḍur-Achchāṉ, Piḷḷaiy-Appai, Pēraruḷāḷayyaṉ-Appai, Kandāḍai-Āṇḍāṉ, Vīravalli-Piḷḷai and others. After his demise he was succeeded by Pēraruḷāḷayyaṉ-Appai. Brahma-tantra-svatantra-Jīyar was *the author of two small works*—the *Divyasūri-stuti*[17] and the *Āchāryāvatāra-ghaṭṭārtha.*[18]

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[15] *Guruparamparā-prabhāvam*, p. 138. He was the author of a religious work called the *Prabandha-nirvāham.*

[16] A verse composed by Ghaṭikāśatakam-Ammāḷ in praise of this Jīyar reads—

पर्यायभाष्यकाराय प्रणतार्त्तिं विधून्वते ।
ब्रह्मतन्त्रस्वतन्त्राय द्वितीयब्रह्मणे नमः ॥

[17] The colophon reads—

ब्रह्मतन्त्रस्वतन्त्रोक्तां दिव्यसूरिस्तुतिं . . . ।

[18] Its colophon reads—

ब्रह्मतन्त्रस्वतन्त्रेण परकालयतीन्दुना ।
आचार्यावतारघट्टार्थं संग्रहेण प्रकाश्यते ॥

. . . .

"'Brahma-tantra-svatantra-Jīyar of the record under review may be identified with the disciple of Vēdānta-Dēśika, because of the fact that the investiture of this unique title of 'Brahma-tantra-svatantra', herein attributed to the god himself, had been made more than a decade prior to the demise of Dēśika and that this *āchārya's* name figures in three important 'pontifical lists'.[19]

The *maṭha* which was thus started at Kāñchīpuram under the pontificate of this Brahma-tantra-svatantra-Jīyar in A.D. 1360 grew in importance and appears to have latterly removed its headquarters to Mēlkōṭe in the Mysore State, where it became popular under the name of the Parakāla-maṭha.[20] There were several scholars among the subsequent heads of this *maṭha*, and a short sketch of its history has been given in the *granth-ōpasaṁhāra* of the *Alaṅkāra-maṇihāra*.[21]

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[19] In this connection the following orthodox three-fold 'lists' may be noted:

(*a*) *Mantrārtha-guruparamparā* — Emberumāṉār, Kiḍāmbi-Āchchāṉ, Kiḍāmbi Rāmānuja Appuḷḷān, Śriraṅgarājar, Appuḷḷār, Dēśikar and Brahma-tantra-svatantrar.

(*b*) *Śrībhāshya-guruparamparā* — Emberumāṉār, Tirukkurugaippirān-Piḷḷāṉ, Eṅgaḷāḷvān, Nāḍādūr-Ammāḷ, Appuḷḷār, Dēśikar and Brahma-tantra-svatantrar.

(*c*) *Bhagavad-vishaya-guruparamparā*—Same as in (*b*), Dēśikar, Nayiṉārāchāryar and Brahma-tantra-svatantrar.

[20] See *Paḷanaḍaiviḷakkam*, Part II, p. 28.

[21] Published in the *Mysore Sanskrit Series*.

. . . .

Vēdānta-Dēśika is stated in the *Guruparamparā-prabhāvam* to have been the contemporary of a certain Telugu chief named *Sarvajña-Śinghabūpāla* and to have composed the *Subhāshitanīvī* for his delectation.[22] The same chief is said to have honoured Nayiṉārā-chārya, the son and disciple of Dēśika, with the gift of a palanquin and other paraphernalia, when this *āchārya* went to the northern parts in his religious tours. It follows therefore that Brahma-tantra-svatantra was also a contemporary of this Śiṅga.

. . . .

"Another point of interest in this epigraph is the reference to a *collection of manuscripts* (or a library) which was kept in the *maṭha* and a stipulation made for its proper upkeep, as envisaged in the expression '*iva tēḍiṇa postakaṅgaḷum idukku vēṇḍum upakara-ṇaṅgaḷum*'. It is well-known that in the medieval centuries, religious institutions of all denominations, Śaiva, Vaishṇava and Jaina, flourished in South India, either as a result of royal patronage or supported by private benefactions. They appear to have been primarily intended as seminaries for the imparting of religious education and incidentally for the dissemi-nation of secular knowledge as well. The extensive properties granted from time to time to temples and to such religious establishments were left in charge

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[22] *Guruparamparā-prabhāvam*, pp. 120 and 139. Two other works named the *Tatvasandēśa* and the *Rahasyasandēśa* are also stated to have been composed for the same purpose.

of the heads of these *maṭhas* called *Maṭhādhipatis*, *Mudaliyārs* or *Jīyars*, on whom devolved the duty of supervising the proper conduct of the services for which the endowments had been intended, and who, in turn, enjoyed some privileges as remuneration for their services.

. . . .

TEXT

1. Tirumugappadi[23] [|*] Svasti śrī[24] [*||] Ētat=sur-āsur-ādhīśa-mauli-ratna-prabh - āruṇam [|*] Śrīmat-Hastigirīsasya dēvadēvasya śāsanam ௳ [||*] *Vikāri-saṁvatsarattu* Mēsha-nāyaṟṟu pūrvva-pakshattu prathamaiyum Veḷḷi-kkiḻamaiyum
2 peṟṟa Aśvati-nāḷ abhishēka-maṇḍapattu Vīra-Vallāḷaṉ-siṁhāsanattu Ariyeṉavallāṉ-pandalkīḻ nāmum nam peṇnugaḷuḍaṉ Śaṭakōpaṉ-pāṭṭu-kkēḷāniṟka nam vīḍu[25] karumam kēṭkum
3. Perumāḷtātaṉum nam bhaṭṭa[r*]kaḷum śolla-kkēṭṭu *Bramha-tantra-svatantra-jīyaṉ*[26] eṉṟu nām pēr-kuḍutta Vaishṇavadāsaṉukku nām kuḍuttapaḍi [|*] Ivaṉukku uṇḍāna maṭhamum maṭhattai nōkki
4. varum kshētramum samārādhanamum adukku vēṇḍum muṭṭukkaḷum ivaṉ tēḍiṉa postakaṅgaḷum idukku vēṇḍum upakaraṇaṅgaḷum nam Rāmānujan-darśanam naḍakkaikkāga ivaṉukku
5. piṉbum ivaṉ niyamitta ivaṉuḍaiya śishyargaḷ paramparaiy=āga ivaiyirrai-kkaikkoṇḍu naḍatti-ppōdakkaḍavargaḷ = āgavum [|*]

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[23] This word is written below 'Svasti śrī' in slightly smaller characters.

[24] *Svasti Śrī* and several other Sanskrit words are engraved in Grantha characters.

[25] May also be corrected into *nam vīṭṭu karumam.*

[26] Read *-svatantra-Jīyaṉ*.

Ivaṉai nam Rāmānujam-uḍaiyārum nam samayattil uḷḷārum[27] kai-

6. kkoṇḍu naḍatti-ppōda-chchoṉṉōm [|*] I-chcheydiyai=kkallilum śembilum veṭṭi-kkoḷḷumbaḍi ivaṉukku nām muḍittapaḍi-yum uduttapadiyum pūsiṅapaḍiyum kuḍut-tōm ௳ Ippaḍikku-

7. ttiruvāy-malarnd = aruliṉapaḍikku kōyil-kkaṇakku Pēraruḷāḷapriyaṉ eḷuttu ௳ I-ttirumugam eḷudina *Śakābdam āyirattu iru-nūṟṟu eṉbattu-iraṇḍ=āvadu* ௳

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[27] Engraved below the line.

TRANSLATION

This is according to the sacred order.

Hail ! Prosperity !

This is the order of the glorious Lord of Hastigiri, the god of gods, which is red with the brilliance of the gems in the diadems of the (*supplicating*) lords of the celestials and of the *Asuras* :

" In the month of Mēsha of the (*cyclic*) year *Vikārin*, on a Friday with prathamā-*tithi* of the first fortnight and Aśvati-nakshatra, while We, in company with Our consorts, were listening to the songs of Śaṭhakōpa, seated on the throne (*named*) Vīravallāḷaṉ under the canopy (*called*) Ariyeṉavallāṉ in the *abhishēka-maṇḍapa* (*of the temple*)—

on the representation (*made*) by Perumāḷtātaṉ, who supervises the (*sacred*) business of Our temple (*nam vīḍu*), and by Our *Bhaṭṭas*, We were pleased to assign to a *Vaishṇavadāsa* on whom we had bestowed the name of *Brahma-tantra-svatantra-Jīyaṉ*, the *maṭha* which had been set apart for him, the lands belonging thereto, the worship to be conducted therein and the expenses therefor, the books which he had accumulated and the accessories required for them (*i.e.*, their maintenance), so that he may propagate Our Rāmānuja-*darśanam*, and after him, the disciples selected by him may, in succession, take possession of these and continue (*the work*).

We directed that the followers of Rāmānuja (Rāmānujam-uḍaiyār) and those of our Vaishṇava

samayam shall accept him (*i.e.*, his pontificate) and carry on (*the work*).

We also ordered that this information be engraved on stone and copper, and We presented him (*in token of Our regard*) what had been used (*as garlands*), what had been worn (*as clothes*), and what had been anointed (*as unguents*) by Us."

As thus graciously commanded (*by the god*), this is the writing (*or signature*) of the temple-accountant Pēraruḷāḷapriyaṉ.

The *Śaka year* in which this sacred order was written (engraved) is *One thousand two hundred and eighty-two*.

APPENDIX II

Inscription dated Vikari Samvatsara, saka 1822, Magha Sukla 15 in the New Mutt in Mysore.

श्री श्री हयग्रीव लक्ष्मीनारायणौ विजयेताम्

श्रीमते रामानुजाय नमः। श्रीमते निगमांतमहादेशिकाय नमः।
श्री ब्रह्मतंत्रपरकालगुरुपरंपरायै नमोनमः ॥

श्रीमन्तौ तौ हयमुखलक्ष्मीनारायणौ श्रियं तनुतां।
द्वैराज्यं नैति ययोरैक्यात्परकालगुरुवरास्थानम् ॥ १ ॥

ब्रह्माणं प्रविधाय नाभिकमले वेदानपि प्राहिणो
द्यत्तस्मै मधुकैटभोत्थविपदो यत्रायतेस्माथ तान् ।
तद्धामावतु पांचकालिकपथप्रस्थाननिष्ठैर्यति
श्रेष्ठैःश्रीनिगमान्तदेशिकमुखैर्दत्तार्हणं देशिकैः ॥ २ ॥

या वाण्या यतिराजराजवशगा चक्रेऽर्चिता या चिरा
त्प्राचार्यैर्निगमान्तदेशिकमणिश्रीब्रह्मतन्त्रादिभिः ।
याध्यास्ते परकालसंयमिवरास्थानी मिदानी मपि
श्रेय स्संविदधातु सैन्धवमुखी सैषा परा देवता ॥ ३ ॥

यज्ञार्थं शोधयन् क्ष्मा मलभत घनगिर्यप्पळार्यो गुरुर्यं
यस्तद्वंश्यैः कृतार्चो व्यलसदतिचिरं मागडीनाम्नि पुर्याम् ।
श्रीमां स्तत्पौत्रपौत्रो व्यतनुत परकालाह्वयस्संयमीन्द्रो
लक्ष्मीनारायणं श्रीतुरगमुखसखं तं निजास्थानसीम्नि ॥ ४ ॥

लक्ष्मीनाथारंभां यतिपतिनिगमांचलार्यकृतगुंभां ।
अस्मद्गुरुपर्यन्तां सेवेऽहं गुरुपरंपरां शान्ताम् ॥ ५ ॥

सर्वश्रीवैष्णवाचार्यकवहनकृते भाष्यपट्टाभिषेके
प्रादात्तं श्रीहयास्यं श्रुतिशिखरगुरुश्शंखचक्रेच यस्मै ।
यच्चक्रांकप्रभावाद्यदुनृपतिमणिर्वैष्णवश्रीसमृद्धया
कर्णाटक्षोणिपालोऽभवदमलयशा श्रीमहीशूरपुर्याम् ॥ ६ ॥

आदिश्रीवण्शठारेरपि यतितिलकस्योपजीव्यांघ्रिपद्मः
श्रीमानम्माळभिख्यो वरदगुरुरपिच्छात्रतांयत्रभेजे ।
द्वैतीयीकावतारो य इह यतिपतेर्ब्रह्म यश्च द्वितीयं
छात्रो वेदान्तसूरे स्सइह विजयतां ब्रह्मतन्त्रस्वतन्त्रः ॥ ७ ॥

डिल्लीशानार्चितांघ्रिर्यतिकुलनृपतेर्यस्तृतीयोऽवतारो
दिव्ये देशे समग्रे कृतनिगमशिरो देशिकार्चाप्रतिष्ठां ।
यः श्रीमद्ब्रह्मतन्त्राभिध यतितिलकास्थानलक्ष्मीनिधानं
कुर्वन्नार्तप्रपत्तिं स्फुटनिजमहिमां न्यासविद्यामतानीत् ॥ ८ ॥

यश्रीकर्णाटसिंहासनविदित महीशूरसद्राजधानीसम्राजो
दोड्डकृष्णक्षितिरमणमणेर्वैष्णवांकप्रदाता ।



Sri Dodda Devaraja Wodiyar



Srimad Rajadhiraja Rajendra Wodiyar

व्याख्यां भाष्यस्य तद्वत्परमुपनिषदां द्रामिडीनां च चक्रे
विख्यातोदात्तभूमा स जयतुपरकालाभिधानो यतीन्द्रः ॥ ९ ॥

अस्त्यमृतमयंकिंचिद्वस्तु श्रीनाथवामनयनं यत् ।
रजनिकरादेतस्मादजनिष्ट बुधः पुरूरवास्तस्मात् ॥ १० ॥

तस्माच्छुभंयु रायुस्तस्मान्नहुषो ययाति रेतस्मात् ।
यदुरासीत्तस्मादपि सुदुरासदशौर्यवीर्यगांभीर्यः ॥ ११ ॥

तत्संतान स्समलसदुत्संगी द्वारकानगरभूमेः ।
यत्रावतीर्य भगवां श्चित्राण्यतनुततरां चरित्राणि ॥ १२ ॥

तत्र च कृतजन्मानः कतिचन निजवंशदैवतं सततं ।
आराद्धुं नारायण माराद्यदुगिरिवरेण्यमाजग्मुः ॥ १३ ॥

तन्निकटे कर्णाटकदेशस्य विलोक्य रम्यतां यदवः ।
निजपूर्वैः कृष्णादिभिरध्युषितं देशमावसन्नेतम् ॥ १४ ॥

तत्राविरासीद्यदुरायनामा वित्रासितामित्रनृपोऽतिधामा ।
यो ब्रह्मतंत्राद्यतिराजराजादवाप्य चक्रांकनमूर्जितोऽभूत् ॥ १५ ॥

अयं महीशूरपुरेऽतिरम्ये कर्णाटसौभाग्यनिधानभूते ।
राजाधिराजो भवतिस्म केचित्प्राहुस्तमेनं विजयाभिधानम् ॥ १६ ॥

बेट्टद्चामनृपाद्या घट्टितदिग्दन्तिदन्तरुचियशसः ।
राज्यं तत्कुलजनुषो वैष्णवदीक्षाजुषो नृपा जुगुपुः ॥ १७ ॥

राजाधिराज आसीद्राजाख्य स्तेषु जगति विदितयशाः ।
यश्चक्रांकमविंदत् ज्ञानाब्धि ब्रह्मतन्त्रयतिराजात् ॥ १८ ॥

सोऽयं राजनृपालशेखरमणिर्दोर्दंडतेजोभरै
र्जित्वातिर्मलराय मस्य महिते रंगाह्वये पत्तने ।
श्रीमत्स्वद्भुतदिव्यरत्नखचिते साम्राज्यसिंहासने
गोपायन्नवनी मधिष्ठितपदः प्रापाद्भुतां संपदम् ॥ १९ ॥

तद्वंशललाममणिर्बभूवकिल चिक्कदेवराजेंद्रः ।
वेदान्तलक्ष्मणमुने श्शिष्यश्श्रीब्रह्मतन्त्रगुरोः ॥ २० ॥

यन्नामधेयादिमवर्णचिह्ना कर्णाटदेशे ह्यधुनापि मुद्रा ।
डिल्लीश्वराद्यो जगदेवनाम्ना लेभेध्वजाद्यान् विरुदाननेकान् ॥ २१ ॥

यवनैःस्थानाद्विचलितमाद्यं श्वेतं वराहमाह्लत्य ।
श्रीमुष्णादस्थापयदेनं श्रीरंगपट्टणे सोऽयं ॥ २२ ॥

स्वाचार्यतो वैष्णवचिह्नभांजि विधाय शुद्धानि विनिर्णिनाय ।
त्रयोदशैवैष कुलानि राज्ञां संबंधयोग्यानि परस्परेण ॥ २३ ॥

मूगूरिळंदूर् कळलेमुखेषु पुरेषु तान्यारचितस्थितीनि ।
अद्यापि तेष्वेवकृतानुबंधा भूपामहीशूरपुराधिनाथाः ॥ २४ ॥

शीलादिभिःकिंचिदितोऽपिमंदान्यष्टादशान्यानिकुलानिराज्ञां ।
संबंधयोग्यानि मिथो व्यधत्त वसंतिमुत्कूरुमुखेषु तानि ॥ २५ ॥



Sri Brahmatantra Swatantra Vedanta
Lakshmana Swami



Maharaja Sri Chikka Devaraja Wodiyar

प्रागुक्तवंशोद्भवकन्यकास्तु देया नचैतत्कुलसंभवेभ्यः ।
ग्राह्याद्वितीयादिकरग्रहे तैः कन्याः किलैतत्कुलसंप्रसूताः ॥ २६ ॥

इत्थं व्यवस्थापयतिस्म चिक्कदेवाधिराजोऽखिलगेयकीर्तिः ।
एवंविधानां परमाद्भुताना मयं विधाता हि परश्शतानां ॥ २७ ॥

पौत्रोऽस्य विदितयशसो धात्रीं दोड्डकृष्णराजेन्द्रः ।
यस्स्वाचार्यसपर्याचर्यायां प्रथममेवगण्योभूत् ॥ २८ ॥

निजकुलगुरुं शेषाहार्ये विचार्य कृतस्थितिं
जगति परकालाख्याविख्यातिमंतमुदारधीः ।
निजनगरमानीयश्रीमानयंकिलतत्पदा
श्रयणसुखितस्स्वाचार्यं स्वेपुरे समवासयत् ॥ २९ ॥

श्रीवेदान्तयतीश्वरान्निजपितुश्रीब्रह्मतन्त्रोत्तमा
दाचार्यात्फणिशैलक्लृप्तनिलया त्संप्राप्तमोक्षाश्रमः ।
सोऽयंश्रीपरकालसंयमिवरः कर्णाटभूमीभृता
माचार्योजगतीप्रतीतविभव स्तंदेशमध्यावसत् ॥ ३० ॥

तत्प्रभृति प्रार्थनया छात्रस्यामुष्य कृष्णराजमणेः ।
श्रीरङ्गपट्टणे परकालयतीश्वराः कृतावासाः ॥ ३१ ॥

परकालदेशिकमणेः पदाश्रयादयमुदारसाम्राज्यः ।
निरमासीत्परमाद्भुतमाचार्यमुदे मठादिकं तत्र ॥ ३२ ॥

सुगुणग्रामानग्रामान् श्रीमान्परकालदेशिकाय नृपः ।
श्रीहयमुखकैङ्कर्ये पर्याप्तमान्परिच्छिदांश्चादात् ॥ ३३ ॥

व्याळीवक्त्रांतदीव्यत्कनकमयमहाघंटिकांदोळिकाद्यं
श्वेतच्छत्रादिकंच स्फुटतरकलशी पंचकाद्यं समर्प्य ।
दिव्यक्षेत्राणि यानि स्वविषयमभितो यादवाद्र्यादिकानि
श्रीकृष्णेंद्र स्स तेषु स्वकुलगुरुवरस्याग्रतीर्थं व्यधत्त ॥ ३४ ॥

देवाजंबाचलुवाजंबाद्या यस्य नवमहिष्योऽपि ।
महतिश्रीपरकाले गुरौ समर्पितसमस्तनैजभराः ॥ ३५ ॥

वरनंदीकल्याणश्रीवेंकटनाथचरितमुखगीतैः ।
स्वविरचितैः कुलदैवतगुरुभक्तिं प्रथयतिस्म चलुवांबा ॥ ३६ ॥

आसीदिम्मडिकृष्णराजनृपतिर्दासीकृतारिव्रजः
श्रीवेदान्तकलिद्विषद्यतिवरात्संप्राप्तचक्रांकनः ।
श्रीरंगाभिधपट्टणे महति य स्साम्राज्यसिंहासने
रक्षन्राज्यमुवास काश्चनसमा म्लेच्छार्पिताधिक्रियः ॥ ३७ ॥

लक्ष्म्यंबा किल तस्य कृष्णनृपतेर्जाया बभूवामला
सौशील्यादिनिकेतनं भुविमहामातृश्रियं यां विदुः ।
श्रीरामावरजाभिधानपरकालार्याप्तचक्रांकना
या कृष्णेंद्रपितामही स्वमतनोत्कर्णाटराज्यं पुनः ॥ ३८ ॥

तत्सूनु श्श्रीचामराजाभिधानो रक्षन्राज्यं रत्नसिंहासनस्थः ।
श्रीरंगाख्येपट्टणे सन्यवात्सीत् म्लेच्छाक्रांते वत्सरान् कांश्चिदेव ॥ ३९ ॥

पौत्रोऽस्यास्सुरधेनुभानुजमुखस्तोत्रार्हवादान्यकः
श्रीमान्मुम्मडिकृष्णभूपतिमणिस्सोमान्वयोज्जीवनः ।
शौर्यौदार्यगभीरिमादिसुगुणैः कर्णाटराज्यश्रिये
यं कृष्णं स्वयमामनन्ति धरणावत्रावतीर्णंपुनः || ४० ||

म्लेच्छास्वच्छभुजानिमग्नसुमहाकर्णाटलक्ष्मीकर
ग्राहोद्धारधुरंधरोऽखिलजगत्क्षेमंकरप्रक्रियः ।
यःश्रीमान्महिशूरनाम्नि नगरेऽधिष्ठाय सिंहासनं
राजेन्द्रार्जितमूर्जितं समतनोत्साम्राज्यलक्ष्मीभरं || ४१ ||

श्रीमुष्णाद्देवराजावनिपातिविभुनानीय योऽस्थापि देवः
श्रीरंगे पट्टणे प्राङ्नृपगृहसविधे श्वेत आद्यो वराहः ।
सोयंपूर्णाभिधानोत्तमसचिवमुखाच्छ्रीमहीशूरपुर्यां
कल्पस्यास्याधिनाथः पुनरिहनिलये स्थापितो येन दिव्ये || ४२ ||

यो ब्रह्मतन्त्र घंटावतारपरकाल गुर्वनुग्रहतः ।
चक्रांकनोर्ध्वपुंड्रादिमवैष्णवदीक्षया रराजतरां || ४३ ||

निजवंश्यनृपवितीर्णाच्चतुर्गुणं विभवमर्पयित्वाऽयम् ।
म्लेच्छोपप्लवजीर्णं स्वाचार्यश्रीमठं समुदधार्षीत् || ४४ ||

महिशूरपुरे स्वगुरोर्मागडिनगरे यदुक्षमाभृति च ।
श्रीरंगनगरसविधे स मठं कृष्णापुरे च समतनुत || ४५ ||

यत्रोवास वृषाद्रिमूर्धनि चिरादाब्रह्मतंन्त्राद्गुरो
राचश्रीपरकालदेशिकमणेस्स्वाचार्यपारंपरी ।
तत्रश्रीमठधाम्नि नित्यभगवच्छ्रीवैष्णवाराधने
पर्याप्तं वसु मासिमासि स नृपो देयं व्यवास्थापयत् ॥ ४६ ॥

दिव्यां सौवर्णडोलां दिनमणिरुचिरां वज्रडोलां तथान्यां
रत्नाढ्यं कूर्मपीठं मणिगणखचितं दक्षिणावर्तशंखम् ।
वज्राढ्यं श्रीशठारिं नवमणिमुकुरं चामरंवज्रनाळं
मुक्ताहारानपारान्मरकतकसरान्पद्मरागादिहारान् ॥ ४७ ॥

तत्तादृक्षंच माहारजतमतिमहन्मंडपं हैमदण्डान्
पात्रव्यूहंच हैमं रजतमयमपि स्वैरमन्यच्चसर्वं ।
ग्रामान्सर्वाभिरामान्वसुच सुनियतं मासिमासिप्रदेयं
श्रीकृष्णेंद्रोऽर्पयित्वातुरगमुखमुखोल्लास मेष व्यतानीत् ॥ ४८ ॥

सश्रीमान्घंटिकाभिर्वलयितमभितो रौप्यसिंहासनाग्र्यं
वाद्यान्यत्यंतहृद्यान्यपिच नव तथाऽष्टादशान्यान्युदारः ।
अत्युत्तुंगांस्तुरंगान्रजतमयमहामंडपाढ्यं गजेंद्रं
दन्तींद्रांश्चाप्यनेकानखिलपरिकिरं राजराजेंद्रभोग्यम् ॥ ४९ ॥

सौवर्णे शंखचक्रादिमबिरुदगणे सर्वमप्यर्पयित्वा
श्रीमद्घंटावतारे निजजननगुरौ धन्यतां स्वस्य मेने ।
श्रीकृष्णेंद्रेण दत्तं गणयितुमखिलं वस्तु को वा भुवीष्टां
दाता निश्शंकमेवं कतम इह भवेत्कृष्णराजेंद्रतोऽन्यः ॥ ५० ॥

य:पूर्वं यादवाद्र्यादिषु हरिभवनेष्वग्रतीर्थादिमानो
दत्त:कर्णाटदेशे निजकुलगुरवे दोड्डकृष्णक्षितीशा ।
साकंतेनाददात्तेष्वधिकृतिमखिलां निग्रहानुग्रहादौ
श्रीमद्घंटावतारे स्वकुलगुरुवरे कृष्णभूमीभृदेषः ॥ ५१ ॥

कृष्णनृपपट्टमहिषी घंटांशार्यात्तशंखचक्रांका ।
लक्ष्मीविलासदेवाजम्मण्याख्या रराज राजकुले ॥ ५२ ॥

सीताविलासदेवाजम्मण्याख्या तदेतरा राज्ञी ।
लब्धाब्जचक्रचिन्हा वेदान्तब्रह्मतंत्रगुरुवर्यात् ॥ ५३ ॥

महिषीकृष्णनृपेशितु रितरा तु रमाविलासचलुवांबा ।
कृतचक्रांकाचार्यैश्श्रीवासब्रह्मतंत्रपरकालैः ॥ ५४ ॥

येषां पद्मजतत्प्रियार्चितपदो वाहाननोऽर्चापदं
तेमी श्रीपरकालसंयमिवरा येषां कुले देशिकाः ।
येषांचाब्जभवांचितः कुलधनं रामप्रियश्श्रीपतिः
तेषांश्रीमहिशूरपुर्यधिभुवां भाग्यं हि दूरे गिराम् ॥ ५५ ॥

कृष्णेंद्र:पुण्यपुर्यां सदसि बुधजनान्मोहरादीन्विजित्य
प्राप्तंस्वाभ्यर्थनाभिर्निजनगरवरं विश्वविख्यातकीर्तिं ।
श्रीवासब्रह्मतंत्रादिमपदपरकालाख्यमाचार्यवर्यं
श्रीमानानर्च नैजंसकनककलशीपंचकांदोळिकाद्यैः ॥ ५६ ॥

कनककलशैश्श्वेतंछत्रंचपंचभिरंचितं
कनकशिबिकां चैतादक्षां चलन्मुखघंटिकां ।

तदुपकरणं सर्वं नव्यं विधाय समार्पय
न्निजकुलनृपाचार्ये तस्मिन् स कृष्णमहीपतिः || ५७ ||

गीताभाष्यार्थमसावस्मादाचार्यवर्यतश्शृण्वन् ।
सममानन्नयत्तथैनं कविवचसांविषयतांयथानेयात् || ५८ ||

श्रीवासदेशिकेन्द्रश्रीब्रह्मतंन्त्रकलिद्विषं ।
स्वाचार्यमेवमेवार्चीत्कृष्णराजशिखामणिः || ५९ ||

पुत्रालाभेनचिन्तातमसिकृतपदे कृष्णभूपे चिराय
श्रीमत्कर्णाटसिंहासनमुदयगिरिंतत्क्रमेणाधिरोढुम् ।
नित्यंवर्धिष्णुरेतन्नृपकुलकलशांभोधिमध्यादुदीतः
श्रीमानामोदमेतत्कुवलयमनयच्चामराजेंद्रचंद्रः || ६० ||

दाता धीमान्दयालुस्सुमशररुचिरस्सत्यमेवोद्धरामी
त्युच्चैराबद्धजैत्रध्वज इह सुयशाः कृत्यवेदी कृतज्ञः ।
कृष्णक्ष्मापालसूनु स्सुगुणमणिनिधीरत्नसिंहासनस्थ
श्श्रीमांश्चामावनींद्रः कतिचन शरदः पालयामास राज्यम् || ६१ ||

षट्तन्त्रीपारदृश्वोत्तमबुधमकुटीकोटिनीराज्यमान
श्रीमत्पादारविन्दाच्छरणदजनतानंदनाडिंधमाभात् ।
रंगेन्द्रब्रह्मतन्त्रात्कलिमथनगुरोश्शंखचक्रांकमुख्यां
दीक्षां श्रीवैष्णवीं तां स्वकुलसमुचितां प्राप चामेन्द्रभूपः || ६२ ||

सीताविलासदेवाजम्मण्याख्याथ कृष्णनृपमहिषी ।
मुक्तिमगान्न्यस्तभरा श्रीकृष्णब्रह्मतन्त्रगुरुचरणे || ६३ ||

तस्यश्रीचामराजोत्तमनृपतिमणेर्भासतेपट्टराज्ञी
प्राज्ञी राज्ञां वतंसैःस्तुतनयविनयौदार्यगांभीर्यधैर्या ।
नित्यंद्वीपान्तरेषुप्रथितनिजयशा श्शीलमुख्यैर्गुणैर्या
विक्टोर्यासार्वभौमी तरळतरशिरा स्सापि यां श्लाघते स्म ॥ ६४ ॥

कळ्ळेनरसिंहराजवर्यात्कलशाब्धेरिवकल्पवल्लिका या ।
अजनिप्रथितोनुजोपियस्यास्सुजनाग्र्यःखलु कान्तराजनामा ॥ ६५ ॥

अस्यागर्भसुधांबुधौ विधुरिव श्रीकृष्णसम्राडभू
च्चिन्तारत्ननिभो नृसिंहविभुराट् कंठीरवोऽन्यस्सुतः ।
संजाताश्शुभलक्षणाश्च जयलक्ष्म्यंबादिकाःकन्यका
स्तिस्रश्श्रीसुरधेनुकल्पलतिकासाधर्म्यसाम्राज्यगाः ॥ ६६ ॥

चामेन्द्रानन्तरंश्रीमतिनिजतनयेकृष्णभूपेऽतिबाले
विक्टोर्यादत्तरीजंटभिधबिरुदयाऽरक्षि राज्यं ययैतत् ।
सेयं पुत्रेणकृष्णक्षितिपतिमणिनासाकमात्ताब्जचक्रा
श्रीकृष्णब्रह्मतंत्रादिमपदपरकालार्यवर्यात्समिन्धे ॥ ६७ ॥

अष्टोत्तरशतनामभिरात्मकृतैरंचतिस्म कनकसुमैः ।
स्वपितामह इव निजगुरुमेषजनन्या वदान्यया साकं ॥ ६८ ॥

जगतिजयतिकृष्णब्रह्मतन्त्राद्यतींद्रा
न्निजकुलगुरुवर्याल्लिब्धचक्राब्जलक्ष्मा ।
सहखलुजयलक्ष्म्याकांतराजस्वपत्न्या
सहचनिजजनन्यामातुलः कृष्णनेतुः ॥ ६९ ॥

प्राक्कृष्णेन्द्रस्स्वचक्रांकनविधिसमये वज्रडोलामनर्घां
श्रीमद्वंटावतारे कलिमथनगुरावर्पयामास नव्यां ।
तत्पौत्रेकृष्णभूमीशितरि निजसुते प्राप्तचक्राब्जचिन्हे
सैषानव्यंमठं श्रीहयवदनमुदे निर्ममे धर्मनेत्री || ७० ||

दत्वाभूयोप्युपात्तैर्दशशतवसुभिः प्रत्यहं भासयन्ती
नासंकोचंरमायाः कलयतिभवनंद्योमणिर्देवतासा ।
श्रीमच्चामेन्द्रदेवीमणिरनवधिकैश्रीहयग्रीवदिव्या
स्थानंसंकोचहीनं व्यतनुतवसुभिः कात्युदारानयोस्स्यात् || ७१ ||

सून श्रियंददानां देवामोदाय कल्पलतिकांतां ।
पूर्णांश्रियंददाना जयतिहि वाणीविलासकल्पलता || ७२ ||

प्रागाराध्यादिदेवं सरसिरुहभुवाराधितं यं हयास्यं
श्रीमद्भाष्येण तुष्टा यतिकुलपतये पूर्णपात्रीचकार ।
पुत्रैः पौत्रैश्च मन्ये पुनरपिधरणौ तंसमाराद्धुकामा
देवीवाणीविलासावसतिरुदभवद्वल्लभा लोकनेतुः || ७३ ||

निजान्वयगुरूत्तमस्थितिकृते कृतोयः पुरा
निजश्वशुरकृष्णभूपरिबृढेनजीर्णंतु तं ।
समीक्ष्यतदपेक्षयाविपुलमुच्छ्रितंश्रीमठं
विधायगुरुवर्यसात्कृतमधादमुष्यस्नुषा || ७४ ||

दिव्यंवज्रावतंसं मरकतरुचिरां वैजयंतींचमालां
वज्राढ्यंबालचंद्राकृतिमनघतमं प्रोज्वलंतं च हारं ।
मुक्ताहारांस्तथान्यानपि तुरगमुखप्रीतयेऽदत्तसैषा
श्रीकृष्णब्रह्मतंन्त्रोत्तमगुरुचरणांभोरुहोद्वेलभक्तिः ॥ ७५ ॥

वाणीविलासदेव्या नाणीयस्तरवदान्यताविभवे ।
कल्पलतास्वल्पतरा सुरभिरसुभिश्च मानवैर्मेने ॥ ७६ ॥

एतस्या स्संराज्याः पातिव्रत्येन विजितनिजशीला ।
अत्रिवधूरनसूयाप्यसूययाक्रान्तहृदयासीत् ॥ ७७ ॥

दाक्षिण्ये विनये नये निजकुलाचार्याङ्घ्रिसेवामहौ
दार्ये स्थैर्यविरक्तिभक्तिभगवत्कैङ्कर्यचर्यासु वा ।
क्वैतादृक्महिळास्विहान्तिमयुगेजाताभवेद्यादृशी
क्षोणीसर्वधुरीणबुद्धिविभवा वाणीविलासेश्वरी ॥ ७८ ॥

संत्वन्येधरणीधराह्वयजुषो वाणीविलासेश्वरा
यन्ते किंतइमेतदस्तुनितरामेतत्कुलेपीदृशी ।
माभून्नामवधूरमूदृगनघा धीमान्पुमान्वेदृशः
संजातःकिमुकथ्यतांयदिपुनर्दृष्टश्रुतोवाभवेत् ॥ ७९ ॥

सौशील्यप्रथमावतारसरणि स्सौजन्यजन्मस्थली
सौमुख्यैकविहारभूमिरनघा सौहार्दसौधावनिः ।
क्षोणीपालसहस्ररत्नमकुटीश्रेणीकृताभ्यर्हणा
नाणीयस्तरसद्गुणा विजयते वाणीविलासेश्वरी ॥ ८० ॥

अस्यांवर्णितरघसद्गुणगणोनारोपितःकश्चन
क्ष्मापाला इतरे निशम्य तदिदं हृष्यंतु रुष्यंतुवा ।
दिङ्मात्रंकथितं तदेतदखिलं ज्ञातुंकईष्टांभुवि
ज्ञात्वावाप्रभवेच्चवर्णनकृते शेषंतमेकंविना ॥ ८१ ॥

विनीतः प्रख्यातः प्रणतसदयस्स्वच्छहृदयः
कुशाग्रीयप्रज्ञस्सकलनयविज्ञस्सरसवाक् ।
सदाचारोधीरो हरिगुरुपदाब्जप्रवणधी
स्सुतोमुष्याश्श्रीमान्जयतिभुविकृष्णक्षितिपतिः ॥ ८२ ॥

श्रीमत्तारणवत्सरोदगयनज्येष्ठामलैकादशी
चित्रर्क्षेऽधिकुळीरलग्नमुदितो यश्श्रीजयाब्दे शुभे ।
माघेशुद्धसशुक्रसप्तमदिनेदस्रेऽभिषिक्तोवृषे
सोऽयंकृष्णमहीपतिर्विजयतेसाम्राज्यसिंहासने ॥ ८३ ॥

कर्णाटावनिपालपालितमहीशूरान्तरप्रोल्लस
द्दिव्यास्थानविभूषणायितमहासाम्राज्यसिंहासने ।
मात्रावत्सलचेतसाऽऽदृतमतिर्भ्रात्रानृसिंहेंदुना
गोपायत्यवनीमसौ सहमहाभूपालचूडामणिः ॥ ८४ ॥

स्वस्तिश्रीशालिवाहे करनयनवसुक्षोणि (१८२२) संख्ये शकाब्दे
श्रीमत्यब्देविकार्याह्वयसुभगतमे माघशुक्लच्छदान्ते ।
श्रीमत्कृष्णाभिधानक्षितिपतिजननीचामराजेंद्रदेवी
स्वाचार्यप्रीतयेश्रीमठमिममतनोद्वैष्णवाग्रेसरश्रीः ॥ ८५ ॥

पूर्णाभिधानसचिवोत्तमवंशरत्नं
पूर्णोर्गुणैश्शुभतमैस्समयेह्यमुष्मिन् ।
श्रीकृष्णभूपतिमणेस्सचिवाधिकारे
श्रीकृष्णमूर्तिरितिसुप्रथितस्समिन्धे ॥ ८६ ॥

कुशलमतिकृतज्ञाश्रेणिमूर्धन्यनामा
नयविनयविवेकप्रौढिदाक्षिण्यसीमा ।
नृपतिसदसिकंट्रोलाख्यराजाधिकारी
समयइह समिधे श्रीनृसिंहार्यवर्यः ॥ ८७ ॥

निर्व्याजाच्युतभक्तिर्निरुपमनिर्माणनिपुणनिजधिषणः
श्लाघ्येंजनीरुपदभाग्राघवनायलुसमाह्वयोभाति ॥ ८८ ॥

कुशलमतिभ्यामाभ्यामेतस्याश्शासनेनसंराज्ञ्याः ।
निर्व्यूढमखिलमासीच्छ्रीमठनिर्माणिकर्मभव्यतमं ॥ ८९ ॥

समुपाक्रामिविकारिणिनिर्मातुंशरदिशोभकृतिपूर्णः ।
कलिशारदांचतुरधिकपंचसहस्रेगतेगुरुमठोऽयं ॥ ९० ॥

शिरसिकलयन्नाज्ञांमातुर्वदान्यशिखामणि
र्निजकुलगुरोश्श्रीकृष्णब्रह्मतन्त्रकलिद्विषः ।
पदनलिनयोःप्रादाल्लक्ष्मीविलासमहेश्वरी
प्रणयदयितःकृष्णेन्द्रश्शोभकृत्यमलंमठं ॥ ९१ ॥

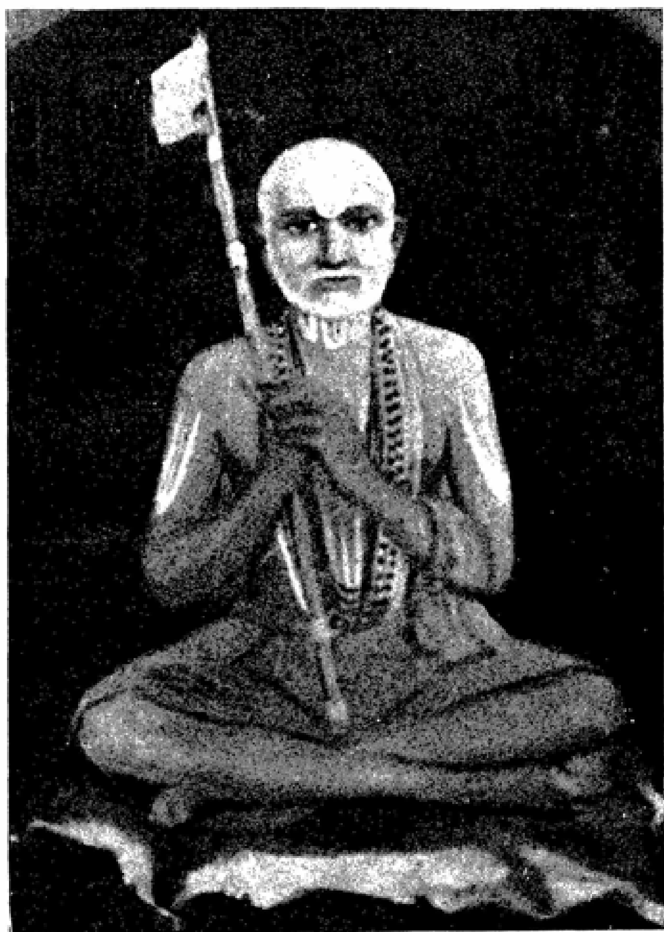
चामनृपधर्मपत्न्याश्श्रीमद्वाणीविलाससंराज्ञ्याः ।
श्रीमठतयापरिणतं श्रीमद्वादान्यकं चिरं जयतात् ॥ ९२ ॥

कर्णाटक्षितिपालशेखरमहासाम्राज्यधौरंधरी
विभ्राजिष्णुयशोविशोभितदिशाधीशालयप्रांगणः ।
सूनुश्चामनृपालशेखरमणेश्श्रीकृष्णराजाधिरा
डायुष्मान्विजयीभवत्वतितरामाचंद्रमातारकम् ॥ ९३ ॥

जयतुश्रीहयवदनो लक्ष्मीनारायणश्च जयतुतरां ।
जयतु च सद्गुरुपङ्क्त्या परकालश्रीमठीयनिलयश्रीः ॥ ९४ ॥



Sri Varada Vedanta Yogindra Swami



Sri Dodda Parakala Swamigalu

APPENDIX III

श्रीः

श्री परकालवैभवप्रकाशिकास्तोत्रम्

श्रीमान्श्रुत्यध्वसंस्थापनकृतधीस्सर्वतन्त्रस्वतंत्रः
त्रय्यन्तद्वंद्वदीक्षागुरुरखिलपरिव्राजकाचार्यवर्यः ।
वेदान्ताचार्यसूरेः कविकथकहरेर्दिव्यपादारविन्द
न्यस्ताशेषस्वरक्षाभर इह परकालार्ययोगो विभाति ॥ १ ॥

श्रीरंगे वेंकटाद्रौ करिवरशिखरिण्युत्तमे यादवाद्रौ
दिव्यं धामावतीर्णं निखिलगुणनिधिं हेयवाक्प्रत्यनीकम् ।
ज्ञानानन्दामलं तन्निरवधिकरुणासांद्रपद्मासहायं
संसेव्यामोदमानो विलसति परकालार्यरूपो यतीन्द्रः ॥ २ ॥

श्रीमांश्चन्द्रगिरिस्थवेंकटगुरोर्निस्सीम विध्यानिधे
राप्य द्रामिडसूक्तिसारमतुलं तस्याज्ञया व्याक्रियाम् ।
योऽकाषीच्च चतुस्सहस्रमितिमच्छ्रीद्रामिडीनां नवां
गाथानां परकालएषगुरुराड्जीयादजय्यःपरैः ॥ ३ ॥

दिव्यस्वच्छोर्ध्वपुंड्रो दिनकरसमभा दीप्यमानोपवीतः
काषाया सत्रिदंडः कलिकलुषहरः कान्तपद्माक्षमालः ।
दीनोद्धारैकदीक्षागुरुरमलशिखस्सर्वतन्त्रस्वतन्त्रः
श्रीनाथाङ्घ्रिद्वयैकाश्रय इह परकालार्ययोगी विभाति ॥ ४ ॥

जैना यात दिशः प्रयात विदिशो लोकायतास्सौगता
बादे बोऽधिकृतिः कुतः कुमतयो यूयं मुधासंभ्रमाः ।
आद्यःश्रीपरकालदेशिकतया श्रीनाथदिव्याज्ञया
विष्वक्सेन इहावतीर्ण इतिवाक्किं न श्रुतिं वो गता ॥ ५ ॥

मन्मथाब्दगतमाधवमासे
मन्मथस्य मथनाय धरण्याम् ।
आर्द्रयासहयुते सितरश्मौ
वन्दिषीय परकालमुदीतम् ॥ ६ ॥

द्रमिडकलाकदंबपथकपाटनतो
नतजनपापहारि पदपंकज परागततिः ।
कलिमथनात्मना सकललोकरिरक्षिषया
शठरिपुराविरास मुहुरित्युदितो जयतात् ॥ ७ ॥

शाक्योलूक्याक्षपादक्षपणकमुखदुस्तंत्रदक्षाश्शृणुध्वं
रक्षायै सर्वसाक्षी निखिलतनुभृतामन्तरात्मा स साक्षात् ।
आविर्भूयार्यवक्त्रो विलसति परकालार्यरूपेण तस्मा
त्पादाब्जं संश्रयध्वं दुरितहर ममुष्याथवा विन्ध्यवीथीम् ॥ ८ ॥

श्रीकृष्णेन्द्रनृपान्महीसुरतरो श्शिष्यादवाप्याद्भुत
स्वच्छच्छत्रमतुल्यचामरयुगं वाद्यानिचाष्टादश ।
सद्घण्टां शिबिकां सपञ्चकलशां सद्रत्नरुक्मोज्वलां
सद्व्याळीवदनोज्वलांच परकालार्यस्समिंधे भुवि ॥ ९ ॥

प्रपदनधनदायः पण्डिताग्रेसरोऽयम्
सकलकुमतिभाजां साध्वहन्तानियन्ता ।
विलसति परकालो वीतरागाग्रयायी
शमदमगुणसान्द्रश्श्रीयतीन्द्रावतारः ॥ १० ॥

द्रमिडोपनिषद्रहस्यमाद्यं दयया श्रीपरकालदेशिकात्मा ।
अवबोधयितुं हरिर्वितन्वन्नवतारं जयति प्रपन्नपुण्यात् ॥ ११ ॥

पञ्चायुधी भगवतः परकालरूप
भाजोऽद्य पञ्चकलशीमयरूपमाप्य ।
पञ्चायुधप्रमथनाय हि शुद्धसत्व
द्रव्यात्मदिव्य शिबिकोपरि भाति लोके ॥ १२ ॥

ढिल्लीगमाय परकालगुरुर्गरीयान्
दिव्यैश्चतुस्सहितसप्ततिसंख्यपीठैः ।
श्रीवैष्णवैश्च सकलैर्बिरुदैस्समं य
श्चक्रे प्रयत्नमसमाय नमोऽस्तु तस्मै ॥ १३ ॥

मध्ये मार्गमुपागतान् बुधजनान् सम्मानयन्मानय
न्नामोदं नयनारविंदकरुणावीक्षासुधासिंचनात् ।
सन्तापं शमयन्कुवादिनिचयं वाचाङ्कुशैर्वारयन्
ढिल्लीं यः परकालदेशिकमणिः प्रापास्तु तस्मै नमः ॥ १४ ॥

श्रीभाष्यश्रीरहस्यत्रयस्तुतिशतदूषण्यदस्तत्वनौका
टीकासर्वार्थसिद्धिप्रभृतिभिरलमध्यात्मशास्त्रार्थभोधम् ।
तत्रत्यानां बुधानां पदकमलजुषां सन्दधानस्समन्ता
च्छान्तिक्षान्त्यादिसीमा स जयति परकालार्यवर्यो धरण्याम् ॥

ढिल्लीश्वरादेत्यसमस्तमान
मवाप्यतस्यानुमतिं प्रतिष्ठाम् ।
सर्वत्र वेदान्तगुरोर्विधाय
जयत्यतुल्यः परकालयोगी ॥ १६ ॥

सर्वत्र दुर्वादिगणान् विधूय श्रुत्यन्तमाधादविकम्पनं यः ।
तस्यैषकुर्वन्निगमान्तसूरेः प्रतिष्ठितं श्रीपरकाल इन्धे ॥ १७ ॥

प्रपदनपदजांघिकस्समस्तं विमतगणं कलयन्विमुक्तपापम् ।
विमतमदहरो विवेकसीमा हृदि लसतात्परकालदेशिको मे ॥ १८ ॥

क्षपणकभिक्षुशिक्षणविचक्षणगीः
कपिलालपन विलोपको गुरुमतोक्तिगिरेरशनिः ।
कणभुगुरुक्रमक्रकचआत्तकला
कमनो मनसि समन्ततो विलसतात्परकालगुरुः॥ १९ ॥

पतंजलिः पाणिनितंत्रवेदिनां श्रुत्यंत निष्णातधियां सभाष्यकृत् ।
वल्मीकजन्मा कविताविनोदिनां जयत्यतुल्यः परकालसंयमी॥ २० ॥

शठरिपुपरकालसंयमीन्द्रः
श्रुतिशिखरार्यमुखाखिलार्यरूपः ।
प्रपदनपदवीप्रकाशकोऽयं
जयति यतिः परकालदेशिकात्मा ॥ २१ ॥

प्राचीकसद्यः पदवीं प्रपत्तेः
प्रागेववेदांतगुरुः पुनस्सः ।
अवाप्य रूपं परकालसूरेः
आविश्चकारैतदनुष्ठितं नः ॥ २२ ॥

सकलशपंचकां कनकरत्नमयीं शिबिकां
बहुतरघंटिकांच महिशूरपुराधिपतेः ।
अधिगत एत्य दिक्षु सकलासु कलासुगमैः
सह विविधैर्जगद्विजयते परकालगुरुः ॥ २३ ॥

निखिलकला कलापखनये विनयावनये
शमदमभूमिभूतहृदयाय दयानिधये ।
निगमशिखागुरोरवतरान्तरमित्यखिलै
रविरतमीरिताय यतये नतिरस्तु मम ॥ २४ ॥

निगमसिन्धुनिमग्नमतीन्सदा निजपदाश्रयणो विबुधान् बहून् ।
श्रुतिशिरः प्रतिपादनतोद्धृतान्कलयते गुरवे करवै नमः ॥ २५ ॥

वैभाषिकसौत्रांतिक योगाचारांश्च माध-यमिकम् ।
चार्वाकसांख्यजैनान् सजयन्परकालदेशिको जयति ॥ २६ ॥

कविताार्किकेभहरिपादपंकजं कंलयन्सदानिजमनाम्बुजे दृढम् ।
कमपि प्रमोदभरमाप्नुवन्नयं परकालदेशिकमणिर्जयतात् ॥ २७ ॥

रसनेकिमन्यदसमंजसवाक्यं गदितुं समुदयतवतीत्वमिहासि ।
परकालमेव चिरकालममुंचेत्कलयस्यहो सकलमाप्स्यसिभद्रम् ॥

अहो जना यूाय मपारदुःखा
कूपारमध्ये पतथादयर्किं वा ।
भवाब्धिपोतं परकालयोगि
पदारविंदं भजताशु भक्त्या ॥ २९ ॥

नज्ञानयोगो नचकर्मयोगो
नभक्तियोगोऽस्तिहिमादृशानां ।
परंतुभक्त्या परकालयोगि
पदारविंदं शरणं व्रजामः ॥ ३० ॥

परकालयतींद्रपादजुष्टां
परमार्थामिह ये स्तुतिं पठन्ति ॥
परमात्मकटाक्ष लक्षितास्ते
परमां संपदमाप्नुवंति संतः ॥ ३१ ॥

॥ इति श्रिनिवासयतींद्रविरचितं परकालवैभवप्रकाशकास्तोत्रम् ॥

APPENDIX IV

Extract from "Alankara Manihara" by His Holiness Sri Krishna Brahmatra Parakala Swami.

विद्याविह्वतिनिषद्या हृद्या तुरगानना धुतावद्या ।
हृद्याहिता प्रसद्यादाद्या सा देवता बुधासाद्या ॥ १ ॥

ब्रह्माणं प्रविधाय नाभिकमले वेदानपि प्राहिणो-
द्यत्तस्मै मधुकैटभोत्थविपदो यस्त्रायते स्माथ तान् ।
तद्धामावतु पाञ्चकालिकपथप्रस्थाननिष्ठैर्यतिश्रेष्ठै-
श्रीनिगमान्तदेशिकमुखैर्दत्तार्हणं देशिकैः ॥ २ ॥

या वाण्या यतिराजराजवशगा चक्रेऽर्चिता या चिरात्
प्राचार्यैर्निगमान्तदेशिकमणिश्रीब्रह्मतन्त्रादिमैः ।
याऽध्यास्ते परकालसंयमिवरास्थानीमिदानीमपि
श्रेयस्संविदधातु सैन्धवमुखी सैषा परा देवता ॥ ३ ॥

श्रीमद्भाष्यं निशम्याद्भुतमिति शिरसा शारदा श्लाघमाना
स्वार्चां यां स्वीयपीठे सह यतिपतये भाष्यकाराख्ययाऽदात् ।
सेयं वागीशमूर्तिर्यतिपतिकुरुकेशागमान्तार्यमुख्यैः
क्लृप्तार्चा ब्रह्मतन्त्रोत्तमकलिमथनास्थानपूज्याऽधुनाऽऽस्ते ॥ ४ ॥

ज्ञानानन्दामलात्मा कलिकलुषमहातूलवातूलनामा
सीमातीतात्मभूमा मम हयवदना देवता धावितारिः ।
याता श्वेताब्जमध्यं प्रविमलकमलस्रग्धरा दुग्धराशिस्मेरा
सा राजराजप्रभृतिनुतिपदं संपदं संप्रदत्ताम् ॥ ५ ॥

वन्दे तं देवमाद्यं नमदमरमहारत्नकोटीरकोटी-
वाटीनिर्यन्ननिर्यद्धृणिगणमसृणीभूतपादाम्बुजातम् ।
श्रीमद्रामानुजार्यश्रुतिशिखरगुरुब्रह्मतन्त्रस्वतन्त्रैः
पूज्यं प्राज्यं सभाज्यं कलिरिपुगुरुभिश्शश्वदश्वोत्तमाङ्गम् ॥ ६ ॥

निरालोके लोके विमतकथकध्वान्तनिवहैः
श्रियःपत्याऽऽज्ञप्तो धरणिमवतीर्यातिकृपया ।
व्यतानीद्यो भाष्यद्युमणिमखिलाज्ञानहृतये
स जीयाच्छ्रीरामानुजमुनिवरात्मा फणिपतिः ॥ ७ ॥

टीकाकारस्सूत्रकारोऽपि यस्य व्यासाचार्यो भारतख्यातकीर्तिः ।
तच्छ्रीभाष्यं श्रीयतीन्द्रप्रणीतं भूयान्नित्यं भूयसे श्रेयसे नः ॥ ८ ॥

शेषाद्रीश्वरपादपद्मयुगळीकैंकर्यहेतोः पुरा
या घण्टा किल भक्तिनम्रमनसा पद्मासनेनार्पिता ।
तत्तत्तन्त्रपिशाचधूननकृते संकल्पतः श्रीपतेः
जातायै निगमान्तदेशिकनिभात्कस्मैचिदस्मै नमः ॥ ९ ॥

जिह्वासिंहासनाग्रस्फुटनटनतुरङ्गास्यमञ्जीरशि-
ञ्जास्पर्धानिर्धार्यवाचानिचयनिचुलितप्रत्यनीकप्रचारः ।
श्रीमान्रामानुजार्यप्रथिततममतश्रीललामाऽर्कधामा
नित्यं श्रुत्यन्तविद्यागुरुरिह जगतां भद्रवत्तां विधत्ताम् ॥ १० ॥

संसाराटोपतापक्षपणनिपुणवाग्धोरणीसारणी-
श्रीः वाणीसंपूज्यपादादिमतुरगमहामन्दुराऽऽनन्दराशिः ।
संख्यातीतप्रबन्धप्रशमितविमतव्रातशङ्काकलङ्को
मोदान्वेदान्तसूरिर्दिशतु गुरुवरस्सर्वतन्त्रस्वतन्त्रः ॥ ११ ॥

आदिश्रीवण्शठारिर्यतिपतिरभवद्यत्पदाब्जोपजीव्यः
सोऽयं श्रीवत्सवंश्यो वरदगुरुरपि च्छात्रतां यत्र भेजे ।
द्वैतीयीकावतारो य इह यतिपतेर्ब्रह्म यश्च द्वितीयं
छात्रो वेदान्तसूरेस्स खलु विजयतां ब्रह्मतन्त्रस्वतन्त्रः॥ १२ ॥

यच्चक्राङ्कप्रभावाद्यदुनृपतिमुखाः प्राज्यसाम्राज्यगोपा
भूपास्सर्वेऽपि खर्वेतरनिजयशसश्श्रीमहीशूरपुर्याम् ।
तेऽमी शेषाद्रिवासाश्श्रुतिमकुटगुरूत्तंससिद्धान्त
सिद्धास्सर्वेऽप्युर्व्यां प्रथन्तां यतिकुलपतयो ब्रह्मतन्त्रस्वतन्त्राः॥

डिल्लीशानार्चिताङ्घ्रिर्यतिकुलनृपतेर्यस्तृतीयोऽवतारो
दिव्ये देशे समग्रेऽकृत निगमशिरोदेशिकार्चाप्रतिष्ठाम् ।
यश्श्रीमद्ब्रह्मतन्त्रोत्तमयतितिलकास्थानलक्ष्मीनिधानं
कुर्वन्नार्तप्रपत्तिं स्फुटनिजमहिमां न्यासविद्यामतानीत् ॥ १४ ॥

यश्श्रीकर्णाटसिंहासनविदितमहीशूरराजाधिराजान्
कृष्णाद्यान्वैष्णवाग्र्यानकृत समहिळान् शङ्खचक्राङ्कनाद्यैः ।
व्याख्यां भाष्यस्य तद्वत्परमुपनिषदां द्रामिडीनां च
चक्रे विख्यातोदात्तभूमा स जयतु परकालाभिधानो यतीन्द्रः १५

श्रीश्रीनिवासनिगमान्तरमानिवासरामानुजाख्यपरकालमहायतीन्द्राः ।
व्यूहा इवात्तवपुषो जगतां हिताय चत्वार ऊर्जितसमग्रगुणा जयन्तु ॥
घण्टावतारनिगमान्तरमानिवासश्रीदेशिकेन्द्रयतिपुङ्गवरङ्गनाथा ।
श्रीब्रह्मतन्त्रपरकालपदावतंसा जीयासुरुज्ज्वलगुणा गुरुसार्वभौमाः १७

दुराधर्षश्रीमद्यतिपतिमतस्थापनपराः
परात्यल्पप्रज्ञग्रथितकुहनापद्धतिहराः ।
हरौ लक्ष्मीनाथे निहितनिखिलस्वावनभरा
धरायां जीयासुः प्रतितयशसोऽस्मद्गुरुवराः ॥ १८ ॥

APPENDIX V

श्रीः

श्रीलक्ष्मीहयवदनपरब्रह्मणे नमः

श्रीमते श्रीकृष्णब्रह्मतन्त्रपरकालयतीन्द्रमहादेशिकाय नमः ।

श्रीमन्महाभारते शान्तिपर्वणि मोक्षधर्मे नारायणाख्याने हयशिर उपाख्यानस्य व्याख्याने हयशिरोरत्नभूषणे तद्विवरणदीधितौ च परिशीलितानां श्रुतीनामर्थस्य संग्राहकं

॥ श्रीलक्ष्मीहयवदनरत्नमालास्तोत्रम् ॥

वागीशाख्या श्रुतिस्मृत्युदितशुभतनोर्वासुदेवस्य मूर्तिः
ज्ञाता यद्वागुपज्ञं भुवि मनुजवरैर्वाजिवक्त्रप्रसादात् ।
प्रख्याताश्चर्यशक्तिः कविकथकहरिः सर्वतन्त्रस्वतन्त्रः
त्रय्यन्ताचार्यनामा मम हृदि सततं देशिकेन्द्रः स इन्धाम् ॥ १ ॥

सत्वस्थं नाभिपद्मे विधिमथ दितिजं राजसं तामसं चा-
ब्बिन्द्वोरुत्पाद्य ताभ्यामपहृतमखिलं वेदमादाय धात्रे ।
दत्त्वा द्राक्तौ च हत्वा वरगणमदिशद्वेधसे यत्र आदौ
तन्त्रं चोपादिशद्यस्स मम हयशिरा मानसे सन्निधत्ताम् ॥ २ ॥

अध्यास्तेऽङ्कं परावाक् वरहयशिरसो भर्तुराचार्यके या
वाञ्छावानैतरेयोपनिषदि चरमात्प्राक्तने खण्ड आदौ ।
यस्या वीणां च देवीं मनसि विनिदधत्ख्यातिमे यन्त्रमन्त्रे
सेशाना सर्ववाचो मम हृदयगता चारु मां वादयेद्वाक् ॥ ३ ॥

कृष्णं विप्रा यमेकं विदुरपि बहुधा वेदयो(रैतरेये) रादिमान्ते
स्रष्टा विस्रंसमानस्त्वमथ समदधाश्छन्दसां येन दानात् ।
कृष्णं विष्णुं च जिष्णुं कलयितुरपि यत्संहितामायुरुक्तं
वाक्श्लिष्टं प्राणमेनं हयमुखमनुसन्दध्महे किं वृथाऽन्यैः ॥ ४ ॥

प्रख्याता याऽऽश्वलायन्यधिकफलदशश्लोक्यभिख्या तदन्तः
श्रुत्युक्ता वाक् सरस्वत्यपि हयमुख ते शक्तिरन्या न युक्ता ।
पूर्णा त्वच्छक्तिरर्धं भवति विधिवधूर्या नदी सा कलास्या
इत्युक्तेर्ब्रह्मवैवर्त इह समुदिता स्यात्परा निम्नगाऽन्या ॥ ५ ॥

श्रीहर्षो विष्णुपत्नीं वदति कविरिमां नैषधे मल्लिनाथः
ख्यातामेतां पुराणे हयमुख भुवि च स्थापितां विष्णुपार्श्वे ।
धीवाग्मित्वार्थजप्यं दिनमुखसमये शौनकस्सूक्तमस्याः
श्रीयुक्तं बह्वृचस्स स्मृतिकृदपि तदा चिन्तनीयं तथैनाम् ॥ ६ ॥

वागाम्भृण्यादिसूक्ते निरवधिमहिमा या श्रुता वाक् च देवी
पूर्वे सूक्तेऽपि हंसस्त्वमधिकमहिमा विश्रुतां बह्वृचैर्यः ।
युक्तावारण्यके तौ कथितबहुगुणौ सामनी संहितेऽत्र-
प्याराध्यो व्यूहरूपी हयमुखविदितो ज्ञानिनां कर्मभिस्त्वम् ॥ ७ ॥

इन्द्रो वृत्तं हनिष्यन् सखिवर वितरं विक्रमस्वेति विष्णुं
सम्प्रार्थ्यातो हतारिस्तत उपजनित ब्रह्महत्याऽपनुत्त्यै ।
सूक्ताभ्यां यं पुमांसं प्रति घृतमजुहोन्मूर्ध्नि गन्धर्व एको
देवानां नामधारी स मम दृढमतावद्य वाचस्पतिस्स्तात् ॥ ८ ॥

वेदे चाथर्वणाख्ये प्रथमत उदितं यत्त्रिषप्तीयसूक्तं
तन्मेधाजन्मकर्माङ्गमिति निगदितं कौशिकेन स्वसूत्रे ।
मेधाकामः पुमान् यस्तुरगमुख ततस्सर्वलोकाधिनाथं
ध्यायेद्वाचस्पतिं त्वां प्रभवति सकलस्तच्छ्रुतार्थोऽप्रकम्प्यः ॥ ९ ॥

नासन्नो सत्तदनीमपि तु कमलयाऽवातमेकं तदानीत्
तस्माद्धान्यत्परं किञ्चिदपि न तमसा गूढमग्रे प्रकेतम् ।
अद्धा को वेद हेतुं द्विविधमविगुणं वासुदेवाभिधानं
व्यूहं त्वां प्रातरर्च्यं हयमुख भगमाहुः क्रमात्तैत्तिरीयाः ॥ १० ॥

प्रातःपूज्यं भगाख्यं प्रथममकथयन् बह्वृचाः पञ्चमेऽथो
नासत्सूक्तेऽष्टमे प्राग्वदपि समवदन् तैत्तिरीयक्रमात्त्वाम् ।
पाराशर्योऽवतीर्णं वदति हयमुखाथर्वणः कौशिकस्त्वाम्
मेधार्थं प्रातरर्च्यं भगमनुमनुते संहिताऽप्याह साधु ॥ ११ ॥

प्रद्युम्नान्तं त्रिपाद्वाख्रवपुरमृतं वासुदेवादिवृन्दे
पादस्तत्रानिरुद्धो भुवि तत उदभूदात्मभूऋग्विधिज्ञाः ।
हुत्वात्वां यज्ञरूपं हयवदन जितन्ते स्तुतिं तन्वतेऽतः
निर्णीतं सर्ववेदेष्वनुपममिति तत्पौरुषं सूक्तमाप्तैः ॥ १२ ॥

सर्वे वेदाः प्रजाश्च प्रचुरबहुभिदाः संश्रयन्ते यमेकं
शास्ता योऽन्तःप्रविष्टस्स्वयमपि दशधात्माचरत्यर्णवे यम् ।
ब्रह्मावैकोन्वविन्दद्धरिमिह दशहोतारमन्तश्च चन्द्रे
देवास्सन्तं सहैनं न हि विदुरवतात्सोऽद्य वाचस्पतिर्माम् ॥ १३ ॥

यस्माद्ब्रह्मा च रुद्रस्सकलजगदिदं जायतेऽन्तर्बहिर्यत्
व्याप्त्या सत्तां च यस्मिन् लयमपि लभते यश्चतुर्वेदमूर्तिः ।
विष्णुर्नारायणोऽष्टाक्षरपदविदितो देवकीपुत्र एको
योथार्वाङ्गे मधोः सूदन उपनिषदि ज्ञायते मे स इन्धाम् ॥ १४ ॥

शक्तिःस्वाभाविकीसात्रचविविधपरा श्रूयते ज्ञानमेवं
त्रेधा तत्र क्रियेत्थं बलमपि तदसौ वासुदेवः स हंसः ।
यो ब्रह्माणं विधाय प्रथममथ परान् प्राहिणोत्सर्ववेदान्
तस्मै देवं प्रपद्ये शरणमहमिमं चामृतस्यैष सेतुः ॥ १५ ॥

वम्र्यो विष्णोर्धनुर्ज्यां हयवदन वरान्नेच्छया चिच्छिदुस्तत्
कोट्या च्छिन्नं च विष्णोः शिर इति गदितं यत्प्रवर्ग्यार्थवादे ।
तच्छीर्षं याजमानं श्रुतिमुखत इदं स्थापितं युक्तितोऽपि
प्रादुर्भावः स गौणो बहुमुखहरिवंशादिनिर्धारितो वा ॥ १६ ॥

शुक्लं वेदं विवस्वानुपदिशसि परं याज्ञवल्क्याय वाजी
वेदैकार्थैर्वचोभिर्मितमिदमखिलाम्नायधीकारिणीं याम् ।
वाग्देवीं मोक्षधर्मे कथयति मुनिराट् तत्कृपालब्धभूमा
त्वच्छक्तिस्सेत्यकम्प्यं हयमुख गदितं ब्रह्मवैवर्तवाग्भिः ॥ १७ ॥

तस्माद्वेदेऽपि तत्रोपनिषदि बृहदारण्यके काण्ड आत्मा
त्वं वाग्देव्या सहादौ जनयसि मिथुनीभूय सर्वांश्च वेदान् ।
धातारं तस्य पत्नीं तदनु तदुभयद्वारिकां व्यष्टिसृष्टिं
तद्यद्वाराधितोऽस्मै हयवदन वरान्यच्छसीति प्रतीमः ॥ १८ ॥

तुर्येऽध्याये द्वितीयं तुरगमुख शिशुब्राह्मणं व्यूहरूपम्
प्राणं स्थूणां शिशुं त्वां चमसमपि शिरोऽर्वाग्बिलं चोर्ध्वबुध्नम् ।
सप्तानां देवतानामधिकरणममित्रेन्द्रियाणां जयार्थं
वाचाष्टम्या युतं त्वां परिकलयति तद्ब्रह्म भक्तार्तिहारि ॥ १९ ॥

दध्यङ्ङाथर्वणोऽश्वि त्रिदशकृतशिरोधारणादश्वमूर्ध्ना
ताभ्यां प्रावर्ग्यतत्त्वं हयमुख समुपादिक्षदेतद्यथार्थम् ।
एतावत्येव तत्त्वे कलिबलवशतस्तामसाश्शक्त्यधीनं
भावत्कं शीर्षमाहुर्भुवि जनिसमये त्वत्कटाक्षातिदूराः ॥ २० ॥

दध्यङ्ङाथर्वणो यो हयमुख बृहदारण्यके काण्ड आदौ
आह प्रावर्ग्यतत्त्वं यदपि शतपथे दीक्षणीयार्थवादे ।
विष्ण्वाख्यं तत्त्वमुक्तं पुनरुपनिषदि ब्रह्म वागीशरूपं
यच्च प्रोक्तं तृतीये तदपि च स मधुब्राह्मणो वक्ति तुर्ये ॥ २१ ॥

वाचा देव्यानिरुद्धेन च सृजति जगत्सर्वमित्यग्र उक्तो
वाहास्यो वासुदेवः स पर इति मधुब्राह्मणे स्थापयित्वा ।
दध्यङ्ङाथर्वणोश्विःत्रिदशहितमधुत्वाष्ट्रकक्ष्योपदेष्टा
तत्त्वं जानाति चेत्यप्यखिलशुभतनुं वक्ति वागीश्वरं त्वाम् ॥ २२ ॥

दध्यङ्ङाथर्वणोऽसावुपदिशति मधुब्राह्मणे त्वाष्ट्रकक्ष्यं
यत्तन्नारायणाख्यं कवचमिति समाधुष्यते सात्विकाग्र्यैः ।
वृत्रस्येदं वधायालमिति हयमुख ब्रह्मविद्येति तत्त्वं
वागीशैते न जानन्त्यनघ तव कृपाबाह्यतां ये प्रयाताः ॥ २३ ॥

तत्त्वं नारायणख्योपनिषदि कथिते पञ्चरात्रोक्तरीत्या
तन्नामाख्यान आहाश्वमुख विशदमाद्यं च धर्मे मुनीन्द्रः ।
गीतायां संगृहीतं विशदयितुमनाः कृष्णवाहाननैक्यं
ब्रूते वेदोदितत्वं स्थिरयति च तदत्रोक्त एकान्तिधर्मे ॥ २४ ॥

आदौ नारायणं तं वदति मधुजितं देवकीपुत्रमन्ते
वेदान्तो मोक्षधर्मे वरहयशिरसं प्राह कृष्णस्त्वमेव ।
इत्यालोच्यैव योगी कलिजिदभिजगौ तत्क्रमात् स्तौति मध्ये
वाहास्य त्वां शठारिर्मुनिरपि मनुतेऽश्वं पुरः कृष्णमन्ते ॥ २५ ॥

जन्मादीनां निदानं कतिचिदकथयन् देवमेकं तथान्ये
देवीमेकां विदुस्तन्मिथुनमविकलं ब्रह्मवेदान्तवेद्यम् ।
इत्येवं स्थापयित्वा चिदचिदवियुतं श्रीमदेकं तदित्य
प्याचख्यौ मोक्षधर्मे हयमुखजनिवृत्तापदेशान्मुनीन्द्रः ॥ २६ ॥

श्रावण्यां तेऽवतारे हयमुख निगमोद्धारणार्थत्वबुद्धेः
ऋग्वेदोपक्रमस्तच्छ्रवणभ इति निश्चिन्वते बह्वृचाग्र्याः ।
प्रारम्भः पौर्णमास्यां यजुष इति परे याजुषाः सङ्गिरन्ते
तद्वेदोपक्रमान्ते भुवि विधिवशगास्त्वां समाराधयन्ति ॥ २७ ॥

विष्णोः पत्नी परा वागिति बहुमनुते भारती यां यदीशः
पत्युः प्राक्पञ्चरात्रं श्रुतिमपि समुपादिक्षदित्यादरेण ।
तद्वागाश्लिष्टमूर्तिं हयशिरस उपाराधयन्ती निशाम्य
श्रीभाष्यं लक्ष्मणाय स्वपतिविदित यत्याकृतिं बिभ्रतेऽदात् ॥ २८ ॥

वागीशानस्य मन्त्रं श्रुतिशिखरगुरुस्तार्क्ष्यलब्धं जपित्वा
तत्काल प्राप्त लालामृतमपिबदहीन्द्राख्यपुर्यां यतीन्दोः ।
मातुर्भ्रातुस्तनूजोत्तमगुणकुरुकाधीशवंश्यार्चितां त-
न्मूर्तिं सम्प्राप्य काञ्च्यां स्वयमपि चिरमाराधयद्भक्तिभूम्ना ॥ २९ ॥

काले वेदान्तसूरिस्स्वपदमुपगतं ब्रह्मतन्त्रस्वतन्त्रं
शिष्याग्र्यं मूर्तिमेतां समनयदथ तच्छात्रपारम्परीतः ।
सेयं वागीशमूर्तिर्गुरुवरपरकालादिभिः सेव्यमाना
रम्यास्थान्यां त्रिकालं विलसति विहितार्चाथ कर्णाटदेशे ॥ ३० ॥

धर्मं पूर्वाश्रमोक्तं सुकरमपि न कृत्वाऽन्तिमोक्तस्य तस्या-
नुष्ठानेऽशक्तिभीते हयमुख कृपणं लम्भयित्वाऽऽश्रमं तम् ।
शोभोद्रेकादिनाऽर्चाविशय उपगते लक्ष(कोटि)पूजां तुलस्या
स्वोपाख्याव्याकृतिं चाकलयसि कियत मय्यनर्घा दया ते ॥ ३१ ॥

इत्थं वागीशपादूयुगलसततसंसेवनार्चादिदीक्षः
तत्रैतां नव्यरङ्गेश्वरयतिरनघामार्पयद्रत्नमालाम् ।
एनां नित्यं पठन्तो भुविमनुजवरा भक्तिभूम्नेप्सितार्थान्
सर्वान् विन्दन्ति वाहाननवरकरुणापाङ्गधाराभिषेकात् ॥ ३२ ॥

इति श्रीलक्ष्मीहयग्रीवदिव्यपादुकासेवक-
श्रीमदभिनवरङ्गनाथब्रह्मतन्त्रपरकालमहादेशिककृतिषु
श्रीलक्ष्मीहयवदनरत्नमालास्तोत्रं
समाप्तम्

APPENDIX VI

I

Extract from page 113, *Annual Report of the Mysore Archæological Department for the year* 1938

Kannada Sannad by Kanthīrava Narasarāja Wodeyar (1639–59) 13th lunar day of the dark half of Jyeshtha in the cyclic year of Virodhi.

"The Sannad is issued in the name of the King Kanthīrava Narasarāja Wodeyar..... The Sannad records an order of the King that the practice of using the 'tanian' (invocatory verse) of Rāmānuja Dayāpātra in sacred places like the Tirunārāyanaswāmi temple at Melukote on the occasion of reciting Prabandhas (Tamil hymns) which was in vogue from the time of Rāja Wodeyar, King of Mysore up to the reign of Kanthīrava Narasarāja Wodeyar, should continue in the future also in the same manner as previously.....

"This invocatory Sānskrit verse commencing with Rāmānuja-dayapātram....is stated to have been composed by Brahmatantraswāmi, disciple of Vedāntadesika and the reputed founder of the Parakāla Mutt, in the Kali year 4490 Bahudhānya Sam. Āvani Māsam Suk. 2 Hasta-nakshatra—which is equivalent to 18th August 1338 A.D., at Melukote and sanctioned by Vedāntadesika for use in the recitation and study of the Tamil Prabandhas. It is said to have received further support from the approval of the God Ranganātha at Srīrangam in the year Sarvadhāri."



Maharaja Sri "Dodda" Krishnaraja Wodiyar



Sri Immadi Krishnaraja Wodiyar

II

A copper-plate grant at Seringapatam, E.C. III Seringapatam 64 of A.D. 1722 of the King of Mysore, Krishnaraja Wodeyar I, son of Kanthīrava Narasarāja Wodeyar II, refers to an ascetic named Srīnivasa Yati, etc., etc.

"According to the *Annals of the Mysore Royal Family*, Part I, p. 163, the priest who came from Tirupati as the above King's Guru is 'Dodda Parakālaswāmi'. The Mutt tradition identifies him with Srīnivasa Yati of the above copper-plate and with Parakālaswāmi, Guru of Sreenivāsa Parakālaswāmi, in the Belur Sannad."

SRI PARAKALASWAMI OR
PERIYA (DODDA) PARAKALASWAMI

Srī Dodda Parakālaswāmi referred to above (in the *Annals of the Royal Family*) is intimately connected with Māgadi (Bangalore District), to whose chiefs he, as well as his ancestors, had been family Gurus.

An extract from p. 15, para 55, of the "Annual Report of the Mysore Archæological Department for the year 1922" has the following:—

"Kempanāchi Gowda's son Virēgauda came to Mysore from Ālur, a village near Conjeevaram. He built the village Yelahanka and set up the God Gopālakrishna there, took possession of Bangalore and constructed a tank named "Kempāmbudhi".

"His son Hiriyakempegowda (1588–1608) built in Bangalore a fort and four watch towers known as Vaiyālisikhara in the four directions. He went to Vijayanagar and received from King Krishnadevarāya Ballāpura, Devanahalli and Hoscote."

"Immadi Kempe Gowda captured Hulikal, Huliyurdurga and Sivaganga, took possession of Māgadi and built on Sāvandurga a fort and the temples of Narasimha and Vīrabhadra. He also built at the instance of his *family Guru Sreenivasadesikacharya*, the navaranga or central hall of the Ranganātha temple near Māgadi."

"As there was some misunderstanding between his two sons Mummadi Kempegowda and Honnappa Gowda, he made a division of the kingdom and made the younger son Honnappa. Gowda the ruler of Hulikal in 1634, directing him to have Annayāchārya of Hulikal as his Guru. On a representation made by his Guru Tiruvenkatāchārya that ...... Subsequently Tiruvenkatāchārya became a *Sanyāsi* under the name of Dodda Parakālaswāmi and resided in the *Matha* at Seringapatam."

"Kempavīrappa Gowda sanctioned a money grant to the Ranganātha temple at the instance of Dodda Parakālaswāmi who sent for consecration in the temple metallic figures of the goddess Lakshmī and Vedāntāchārya. The scale of expenditure was also drawn up in consultation with the Swāmī's grandson Rāghavāchārya".

"In 1711 the chief set up for his mother the God Cheluvarāyaswāmi in Cheluvarāyapete to the south of Māgadi with the assistance of Srīrangachārya who had come there from Sreerangam, and in 1712 the God Varadarājaswāmi at Baichāpura with the assistance of his Guru Rāghavāchārya......"

III

The following is an extract from the copy of an inscription in Kadur Taluk Epigraphia Carnatica, Vol. VI, Mysore Archæological Series, page 9, No. 46, date 1744 *A.D.*

Translation from (Telugu).—

"Obeisance to Rāmānuja. A *Srīmukha* from the establisher of the way of the Vedās, priest of both Vedāntas, head of the *Paramahamsa* Sanyāsīs, establisher of the *darshanas* by consent of all the disciples of the feet of Kavi-Kathaka Kanthīrava, the Brahmatantra Svatanthraswāmi of Tirumala Tirupathi and Periya Kovil (or Srīrangam), to the officials of the nine-jewelled throne, in the various sacred places, and to all holy men, in the name of Nārāyana:—

"Whereas (on the date specified, Raktākshi sam. Tula month, Krishnapaksha 2 Friday) to the grand-daughter of the Telugu Banaja Tirumalayya of Gālipuje Sakkarepattana, has been given *asrayana* (consecration by branding with a seal), together with a silk cloth, a holy necklace, as well as a conch-shell, a fan, three kinds of drums (named Hanumantha and Garuda, a kettle drum, a waving banner, a staff and other emblems,—let all religious men respect the same as the order of Venkatēs-vara, the lord of all worlds.

"Dalvāyi Puttananjarāja of Srīrangapattana having presented her with ornaments, let not kings disregard this and trouble her. Throughout all countries, the believers in Vishnu, kings, merchants, Sudras and other castes (named), should all give her alms. (Usual imprecation).

Fortune to Srīnivāsa,-Obeisance to Rāmānuja."

IV

KRISHNARĀJA VODEYAR II—1734-66

(*In Kannada*) *dated* 1760 (*Vikrama Sam.*, *Margasira Su.* 15) *p.* 153 (*wrongly post-dated as A.D.* 1820)

Note.—From the Annual Report of the Mysore Archæological Department for the year 1938.

"This is a nirūp addressed by the King Krishnarāja Wodeyar II of Mysore to Krishnayya of the Ayakat Department (a department organised by Chikka Deva Rāja Wodeyar for looking after the revenues and expenditure of the 84 districts of Mysore, accounts of the Military Department and Stores, personal receipts and expenditure of the King.......

"The object of the record is to register the King's decree that the revenue of certain villages amounting to 500 varahās Kanthīrāyi per year should be assigned in place of money grant for defraying the expenses of feeding the Brahmins, Chāturmāsya Sankalpa (maintenance of the Swāmi and establishment for four months when the Swāmi had to remain at headquarters for the rainy season), the birthday feast of Srīnivāsa Parakālaswāmi, and the anniversary of the day of Parakālaswāmi, and the daily worship of Vedānthāchārya in Alwar Tirunagari."

"It is stated that this sum of 500 varahās was being met from various items of revenue belonging to Ayakattura Chāvadi, the big stores and the small stores, the departments of Vichāra Chāvadi and Devasthāna Chāvadi. The present order substituted for this income of the villages Attani, etc., belonging to Andūra-Sthala belonging to Ayakathina-Chāvadi."



Sri Mummadi Chamarajendra Wodiyar



Sri Brahmatantra Vedanta Parakala Swami

"The details of the revenue of the villages assigned are: Annual income of the village Attani; 900 Gopala Gadyānās; income of the village of Mungipatti 100 Gopala Gadyānās; income of the village Navalur 250 Gopala Gadyānās or 500 Kantīrāyi varahās."

"The income of the three villages amounting to 500 varahās was ordered to be assigned to the Mutt of (the) Vedānta Parakālaswāmi and the villages were to be made over to the Mutt free from taxes and boundary stones were to be set up for the villages."

"The nirūp was to be copied by the clerk (Karanīka) of the Chāvadi (department) and to be then sent to the Mutt."

(Srī) Seal

(This is again confirmed by the Chitrabhānu Sam. record addressed to Haidar Ali Khan Bahadur.)

Note on the latter.—"The Sannad records a grant made by Krishnaraja Wodeyar II and his mother (Ammanavaru).

V

Annual Report of the Mysore Archæological Department for the year 1938.

"This Sannad has a small seal with the letters Srī Krishna in Nāgari characters on the top. Below are two small lines, the upper one containing the name Ammanavaru and the lower one the name Krishnarājavadeyaravaru (II). Below there is the main body of the Sannad.......

"The Sannad records a grant made by the Mysore Krishnarāja Wodeyar II (1734–1766) and his mother Ammanavaru. It is addressed to Haidar Ali Khan Bahadur or Hyder who was the Ruler of the Mysore

State from 1761 to 1782. The date of the grant is the 14th lunar day of the bright half of Margasira in the year Chitrabhānu......Devājammanni was the King's adoptive mother."

"The Sannad begins with the statement that the villages Attani, Navaluru and Mungipatti situated in Anduru-Sthala were given away as ordered by the King's mother, free of taxes to the Mutt of Vedānta Parakālaswāmi, for carrying on the charities like the feeding of the Brahmins every day.

"It is stated in the Sannad that sometime after the above villages came into the possession of the Mutt, a local agent (*Sthaladalli baduku māduvaru*) was demanding for himself the rent due to the Mutt and brought the villages under his authority and in various ways caused trouble.

"The Sannad concludes with an order that as the said villages were granted for the feeding of Brahmins in the Mutt of Vedānta Parakālaswāmi, the local agent had no right to interfere in the above manner and he was to be ordered to make over the money exacted till then to the Mutt and to allow the Mutt to enjoy in peace the said villages and to prevent any molestation or obstruction to the Mutt in the enjoyment of the villages."

VI

Extract from Sannad of the Belur Chief Krishnappa Nayaka S. 1696 *Jaya Sam. Phal. Su.* 15 *and corresponds to* 17*th March* 1775 *A.D.*

"The object of the Sannad is to record the gift of the village Hulugale situated in Belur Kingdom, in Aigur Sime,...... by the chief of Belur named Krishnappa Nayaka...... to the Guru of the Parakāla Mutt named

Rāmānuja Parakālaswāmi disciple of Vedānta Parakālaswāmi who was a disciple of Srīnivāsa Parakālaswāmi who was a disciple of Parakālaswāmi (Periya or Dodda-Parakālaswāmi).

"The place of the grant is said to be the bank of Kalyāni (pond) at Melukote or Yedugirikshetra.

"Srīnivāsa Parakālaswāmi, disciple of Parakālaswāmi, is the author of a work named "Nyāsavidyā-Prakāsa-Vivriti." (Madras Oriental MSS. Cat., p. 10217, Vol. XXVII, Supplement).

VII

Extract from Sannad of Nawab Tippu Sultan Bahadur of Mysore (*15th September* 1783 *A.D.*).

"The 'Nirup' is addressed to Kuppaiya, Devasthānada-Sīme-Pārupatyāgar or manager of the department of temples in the State to the system of reciting invocatory verses in the temple at Melukote (see above). It is stated in this nirup that Anche Samiya (an officer under Tīpu) was violating the old usage in the temple at Melukote regarding the use of invocatory verses and it was now ordained that both forms of invocation which begin with "Rāmānuja-dayapātra" and "Srīsailesha-dayapātra" might be used. Further the Pārupatyādar was ordered to be fair to both the sects of Vadagalai and Tenkale (which used the above invocations) and to remove the image of Pillai Lokāchārya (a saint of the Tenkale sect) to its original place at Melukote and to take the God in procession to Kesavaswāmi mantapa and other mantapas and distribute *tirtha* (sacred water) and *prasada* consecrated food offered to God during the Tirunakshatra and conduct the services with zeal in the usual manner......."

VIII

Letter dated the 13th day of Magha M.I. in the year Sukla (1809 *A.D.*), *from Dewan Purniah, to Srinivasachar, Parupathegar of Srī Rāmānuja Parakālaswāmi's Mutt.*

In your petition of the 7th instant you state that in all the Vishnu temples in this Province including that of Melukote, Vadagalay-Nāmās are borne, but for certain idols in the Swetavarāhaswāmī's temple newly constructed and founded at the instance of Government, Tengale and Vadagalay Nāmās are both put on indiscriminately and that the cross stone beam of the Mahādwāra itself bears a Tengale Nāmā. You further mention therein that certain people have given this information to the Swāmi and that from the very commencement, Vadagalay sampradāya or observance prevails in this Province, and you ask for information as to the orders which have been given.

According to the prevailing custom of putting the Vadagalay Nāmās on all the idols in all Vishnu temples in this Province, the Mahārāja of which is the principal disciple of the Srīgalavaru's Mutt, Vadagalay Nāmās alone have been ordered to be put on and supplied to all the idols in Swetavarāhaswāmī's temple as well as to its dhwajasthamba, vāhanās, silver vessels, peeta, prabhāvali, etc. The stone beam which was on the doorway of the gopura in the old temple, was sent for and inspected. There was a mark of Tengalay Nāmā on the same. That has also been ordered to be changed.

Communicate all these particulars to the Swāmi and inform him that the Mahā Mātusrīyavaru (Queen Mother) has expressed a wish that he (the Swāmi) may once go

to the temple, visit the Srī Swethavarāhaswāmy and accept thīrtham and prasāda there. Report the orders which the Swāmi may give in this matter.

IX

From H. H. Krishnaraja Wadeyaravaru. Prajotpatti year, Vaishaka Shuddha 13*th Monday.*

All Amildars, Pārupathegars of temples and Khilledars. You are commanded that in all Vishnu temples, in your respective places, consecrated water, garland, Varase, Viniyoga, Sadagopura and other respects should be tendered first to our Guru, His Holiness Parakālaswāmi, and the Brahmins authorised by His Holiness should also be tendered consecreted water, garland and all other respects. Besides in case of His Holiness visiting the temple, His Holiness should be met with the honours of Sadagopura, music, etc., as per custom, and after conducting His Holiness inside the temple, consecrated water, garland and other respects should be tendered. His Holiness' order should be obeyed and His Holiness should be conducted to the next place with all honours.

A copy of this Order should be kept by the Sheristedars of your respective taluks and also by the Shanbhogues of temples and this original may be returned to His Holiness.

Dated 20th May 1811. Sd. Sri Krishna.

X

From A.D. 1811 *a number of Sannads are available made by Krishnaraja Wodeyar III to the Mutt, and to the Swami's presiding over it.*

20*th May* 1811 *A.D. Prajotpathi Sam. Vaisakha Ba.* 13, *Monday.*

Nirūp addressed to the Amils, Killedars (officers in charge of forts), Parupatyādars (managers) of temples, etc., in the Kingdom of Mysore.

"The nirūp records an order of the King that certain honours in all the temples of the God Vishnu situated within their jurisdictions should be offered first to the Rājaguru (royal preceptor) Srī Ghantāvatāra Parakāla-Swāmi. These honours are said to consist of the distribution of tīrtha, tirumale, varase......viniyoga,...... placing of Sathagopa on the head (Sathagopa consisting of a metallic cup-like vessel on which the feet of Vishnu are imprinted). These were ordered before all others to the above Swāmi.

"It was further ordained that the first tīrtha, garland, etc., in the temples of Vishnu should be given to the Brahmans of the above Mutt authorised by the Mutt (in the absence of the Swāmi). When the Swāmis (heads of the Parakāla Mutt) visited the above temples, the temple authorities were required to meet the Swāmi with the usual honours of Satagopa, musical band (tāla myāla), etc., and take him to the temple and offer him tīrtha and garlands and the honours as stated before. In all the Vishnu temples visited by the above Swāmīs the temple authorities were further required to carry out the instructions of the Swāmi and conduct him with honours to the next gaḍi (village boundary).



Sri Brahmatantra Ghantavatara Parakala Swamigal

"A copy of the Sannad was ordered to be entered into the registers of the accountants (Shānubhoga) of the above temples and the original itself was to be returned to the Parakāla Mutt.

"It may be of interest to note that the honours recounted in the above Sannad are even now offered to the Gurus and representatives of the Parakāla Mutt.

XI

Sannad dated 14*th December* 1812 *A.D. addressed to the Parupatyadar Ramayya of the temple at Melukote commanding him to submit plans and estimates for the renovation of the Mutt constructed by Krishnaraja Wodeyar I, for the use of the "Hire Swami" the senior (predecessor) Vedantha Rāmānuja Swāmi (during the latter's sojourn in Melukote) which was observed by Ghantavathāra Parakālaswāmi (to be in need of such repairs, etc.).*

Nirūp dated 18th December 1816 A.D. Dhatu Sam. Margasira Ba. 30, granting "Paditara" (daily expenses) for conducting services in the Shrine of Srī Venkataramana devaru (Bhandāram) set up by Srīnivāsa Parakālaswāmi.

The Nirūp is addressed to Amil, Melukote temple, Narasaiya.

XII

Sannad dated January 2, *A.D.* 1817, *of Sri Krishnarāja Wodeyar III, signed 'Sri Krishna'.*

Extract: "I seek refuge in the God Hayagrīva, who is an embodiment of pure knowledge, who has devoted himself to the propagation of knowledge and who is a treasure of compassion and a refuge to all beings.

"The glorious Lakshmīnārāyana embracing Lakshmi on his breast renders protection to all, proclaiming that He is the bestower of eternal wealth.

"Salutation to Srī (Rāmānuja) whose mother was Kāntimati and who had Kānchīpurna always in mind and who gave Srībhāshya to Kurangapurna.

"Salutation to the wise guru Vedānta who is a master of all tantrās, who is a lion to poets and logicians.

"I take refuge in the feet of Parakāla Yatīndra, which can only be attained by long austerities and which remove all torments of hell."

Then the donees are named as the gods Hayagrīva, and Lakshmīnārāyana in the Mutt of Parakālaswāmi. The gods are praised as the masters of the myriads of worlds and worshipped by the great Brahmatantra Ghantāvatāra Parakāla.

The prose passage in praise of the above guru may be translated as follows:—

Adorner of the throne of the seventy-four families of Vaishnavās set up by the favour of the great ascetic Rāmānujāchārya who is born in the earth under the orders of the Lord of Vaikuntha (Nārāyana) shining with royal grace on the seat formed by Anantha Sesha adorned with thousand pillared hoods in a divine jewelled pavilion which is the eye of the city of Vaikuntha rich with supernatural wealth and brilliant with the lustre of ten thousand suns, impossible to be fully perceived by mind or speech by Brahma and others and situated above in the Brahmānanda (universe) comprising several millions of worlds; and who is skilled in dispelling the pride of the wicked disputants and in the composition of the sacred commentary on the Sārīraka Sutrās.

The above guru of the Parakāla Mutt is also praised as the establisher of the Vedic religion, paramahamsa-parivrājakāchārya, well-versed in all the tantrās, a teacher of both the Vedānthas (Sanskrit and Tamil), a dependant on the lotus feet of Vedānthadesika (Kavikathaka-Kanthīrava, a lion to poets and logicians) and a disciple of the great ascetic Rāmānuja Parakāla.

May the Lord who took the body of a boar raising the earth from the ocean and whose tusk resembling a sprout has the great tortoise as its root, the serpent (Sesha) as the stalk, the elephants of the quarters as its leaves, the Meru (mountain) as its bud, the earth as its lotus flower, and the sky as the bee (in it) protect the three worlds constantly.

May the bar-like tusk of the sportive Boar form of Hari, resting on which the Earth with Meru as the pinnacle, bore the charm of a parasol, protect us.

The Nirūp next gives the date of the grant as S. 1738 Dhatu Sam. Magha Su. 10 Monday. The date is also given at the end (line 153) as 2nd (mistake for 27th) January 1817 A.D. its English equivalent.

The donor is named Mahīsura Krishnarāja Wodeyar (III), son of Chāmarāja Wodeyar and grandson of Krishnarāja Wodeyar II. The usual titles are applied to him.

Details of the gift.—The Nirūp states that after doing obeisance to the Guru of the Parakāla Mutt which is praised as the Mutt of the succession of his Gurus (asmad-guru-parampara-prāptavāda) the King had made a gift of lands for services of the Gods Hayagrīva and Lakshmī-nārāyaṇa in the Mutt on the sacred occasion of the solar eclipse on Tuesday 30th lunar day of the month Kārtika

(19th November 1816 A.D.) and the details of the villages comprising the gift are given herein.

Details of the gift.—...........................

....

The usual imprecatory verses come next. The scribe who wrote this is named Prasaṇṇaiya, hajur munshi.

At the end of the record the substance of the grant is written in the King's own handwriting testifying to the King's sanction of the grant. It may be translated as follows:—

'In the six taluks as per order, for the eight villages, thirteen hamlets, five tanks; one *katte*, one *aṇe* (dam), and one canal, gross income is 2,884 varahās, 9 hanās, and 1 hāga. Of this must be deducted for Luxsānu (loss) 642 varahās and one adda. The balance or net income is 2,242 varahās, 8 hanās, 3 hāgās. The above eight villages, hamlets, tanks, *kattes*, *aṇes* and canals in the six taluks have been granted perpetually for the daily tadīyārādhana (worship or the feeding of the devotees) and services of the gods Hayagrīva and Lakshmīnārāyaṇa free of all imposts. Accordingly the illustrious Ghantāvatāra, Sarvatantra Swatantra Parakālaswāmi who is the *parama-guru* (chief preceptor) of the Mysore State, might enjoy the same in the spiritual succession to the Mutt and might give his valuable blessings full of grace to us and our descendants. With the above request we offer our salutations with the eight elements (sāshtānga) of obeisance bowing over three times a day and grant this charter of the gift of land.

Signature to the above.—Date given above. Signature Srī Krishna. Seal of Krishnarāja Wodeyar in Kannada characters.

XIII

Sannad dated 8*th December* 1817, *order addressed to Morari Rao, Amildar, Attikuppe Taluk, requiring him to submit dalawadapatti (detailed estimate) for making the various allotments in connection with the conduct of the Kotharotsavam annually instituted at Melukote for the deity (Sampatkumāran).*

Confirmation of the same on Bahudhānya Pushya Su. 6.

XIV

A Sannad of Krishnarāja Wodeyar III dated 1819 *A.D. in the possession of the Parakālaswāmi Mutt, Mysore.* Kannada language and characters.

Extract from note.—..........................
It is dated S. 1740 Bahudhānya Sam., Pushya Ba. 10, Thursday and the equivalent English date is also given, *viz.*, 21st January 1819.

The donee is named Brahmatantra Ghantāvatāra Parakālaswāmi, the Paramaguru (chief preceptor) of Mahisūra Samsthana (Mysore State). The king who is the donor, *viz.*, Srī Krishnarāja Wodeyar of Mahisūr is given the usual titles.

The object in issuing the Sannad is said to record the grant made by the King for the expenses of the services of the gods Hayagrīva and Lakshmīnārāyana in the above Mutt, the feeding of Brahmans in the Mutt, and conducting of special festivals, etc. The grant consisted of the payment ....per year to the above Mutt from the income of certain taluks.........

Necessary orders are said to have been issued to the taluk authorities to pay up the above amounts every

English month beginning from January 1st corresponding to Bahudhānya Sam., Pushya Su. 5, Friday. The guru of the Parakāla Mutt was requested to receive the above money every month and conduct with due splendour the services of the worship of the gods Hayagrīva and Lakshmīnārāyana in the Mutt, the feeding of Brahmans, etc., and pray for the prosperity of the Sarkar (Government) and carry on his austerities in due succession.

The usual stanza in Sanskrit stating that the witnesses to man's action are the sun, moon, wind, fire, sky, earth, and water, human heart, Yama, day, night, the two twilights and Dharma is next given.

The writer of the Sannad is named Appājirao.

Next come eight lines in the King's handwriting recording the gift of 12,600 varahās per year to the Mutt for the worship of gods and feeding and directing the enjoyment of the income in succession from one guru to another of the Mutt and the performance of the austerities (taponishtha).

There is a seal in Persian characters above the Sannad and a seal to the left containing the usual name of Krishnarāja Wodēru, son of Chāmarāja Wodēru, in Nagari characters. At the end of the Sannad is the signature Srī Krishna and below is a seal containing the words Mahārāja Maisūru Krishnarāja Vodayaravaru in Kannada characters. The Persian characters in the seal are not legible and above the seal is the King's signature in Mahratti.

XV

A Sannad of Krishnarāja Wodeyar III of Mysore, dated 1826 *in the possession of the Parakālaswāmi Mutt in Mysore in Kannada language and characters.*

This Sannad is addressed to the Amils (amildars), *killedars* (officers in charge of footresses), customs officers, etc., of the villages under the control of the Palace (Aramanesīme-gadigalu) in the reign of the Mysore king Krishnarāja Wodeyar III. The object of the Sannad is to grant exemption from customs duties for provisions like rice, ghee, etc., purchased by the agents of the Brahmatantra Ghantāvatāra Parakālaswāmi Mutt on the production of a letter signed by the Agent of the Mutt.

The document contains the usual signature of the King Srī Krishna and the name of the royal scribe (hajūru-munshi) Venkatesaiya. It is dated 9th March 1826 and Pārthiva Sam., Phālguna Su. 1, Thursday.

The record also has the usual Seal of the king with the legend in the Devanāgari characters, giving the name Krishnarāja Wodeyar, son of Chāmarāja Wodeyar.

XVI

A Sannad of Krishnarāja Wodeyar III of Mysore, dated 1830 *A.D.*

This is a Nirūp of Krishnarāja Wodeyar III and is addressed to Bāchyarāya, then Amil (head of the taluk) of Bettamangala Budikote (......now in Bowringpet Taluk, Kolar District) and succeeding Amils.

The king is stated herein to have ordered a grant of 454 varahās......from the treasury of the above taluk to the Mutt of Brahmatantra Ghantāvatāra Parakāla-swāmi, situated at Tirupati for the feeding of Brahmans

on the Tirupati Hill (in North Arcot District) to the number of 62 every day in the presence of the gods Hayagrīva and Desikar within the Mutt and also for the feeding of 1,000 Brahmans at the Mutt on the Tirupati Hill during the Brahmotsava festival (car-festival).....

The writer's name is given as Appāji Rau, Munshi Hajūr.

Below the above name is an order in the King's handwriting to the effect that payment should be made every year.......

Then comes the signature of the King as Srī Krishna.

The usual seal of the King in Devanāgari characters is found on the top of the Sannad.

The date of the record is given as Vikriti Sam., Bhādrapada Su. 7, Budhavāra or 25th August 1830 A.D.

APPENDIX VII

The following references relate to the tour (Dharma-digvijayam) of Srī Brahmatantra Ghantāvatāra Parakāla-swāmi soon after his accession to the gādi.

27th March 1811.—To Krishnāpur (T. Narasipur Taluk) to Melukote.

30th April 1813.—Srīmukha Sam. Rahadari. Camp: Nanjangud.

Letter from Hon. British Resident in Mysore to
J. Wallace, Esq.,
Collector, Tanjore.

(Copy)

SIR,

I have the honor to appraise you that Parakāla-swāmi, High Priest to the Rāja of Mysore, will shortly pass through your district.

I beg you to permit him to pass and to pay to him the attention usually observed to persons of his rank.

I have the honor to be,
Sir,
Your obedient servant,
(Sd.)
British Resident.

Rahadari Nirūp.—Rangachar and Venkatachar.

21st January 1814.—Report from Srīkāryakarta-camps Gurrumkonda Vāyalpād, to H. H. The Mahārāja and from Shorapar (Surapur).

27th May 1814.—Letter from H. H. The Mahārāja to M. Shamanya Tainati from Palace in the camp expressing His Highness' joy on hearing that, on the return journey

of His Holiness from the Krishna, he was invited by the Rāja of Surapura and conducted to his place and performed various sevās.

During the Swāmijī's visit there, on Vaisākh Su. Akshayya 3 (Hijri San. 1223) the Rāja Pillanāyaka Rāja Damana Gopāla Nāyaka, Bahāri Balwant Asaf Jha, made a gift of Sirgur, Devapur village to Hayagrīva, and Lakshmīnārāyana.

18*th*, 21*st and* 23*rd June* 1814.—Letters from H. H. the Mahārāja to Mukhāmi Srīnivāsāchār and Sāmaiya, praying that His Holiness would return as quickly as possible, passing through Midigeshi, Gummagatta, Madakasira, Madhugiri, in response to the prayers of the inhabitants, and reach Mysore in time for the Chāturmāsyam.

July 1815.—Journey *via* Tirumalasāgar, Nāgamangala and Kunigal to Māgadi.

Chāturmāsyam at Māgadi.

14*th August* 1815.—Proposed journey to the south.

RAHADARI FROM THE HON. BRITISH RESIDENT IN MYSORE

To

A. Read, Esq.,

Collector, Mangalore.

14*th August* 1815.—From the Hon. British Resident in Mysore.

To

Col. James Munro,

Resident in Travancore.

Subject—as above.

14*th August* 1815—From the Hon. British Resident in Mysore.

To

K. H. Young, Esq.,

Judge and Magistrate, Tinnavelli.

14*th August* 1815.—Circular letter by Hon. Mr. Cole addressed to Amils, Killedars, Jāhgirdars, Polygars, Police, etc., relating to the proposed tour of His Holiness Srī Ghantāvatāra Parakālaswāmi through Tirupati, Kālahasti, Kāncheepuram, Mannar Koil, Tanjore, Srīrangam, Rāmesvaram, Madura, Tinnavelli, Ananthashayanam (Travancore), Subrahmanya, etc.

Permit for Paraphernalia :—

I. Silver Howdah on Elephant.
II. 12 Elephants.
III. 20 Led horses.
IV. 100 Siledars (cavalry).
V. 10 Camels.
VI. Infantry two Companies.
VII. Valēkars 50.
VIII. Oxen 70 for carts.
IX. Carts 10.
X. Palanquins 6.
XI. Dholies 15.
XII. Brahmans 300.
XIII. Sudrās, Servants, etc., 500.
XIV. Tents, Military equipments, etc.

14*th August* 1815.—Subject (as above).

From

The Hon. British Resident in Mysore.

SUBJECT

2nd December 1815 (*Letter by H. H. the Maharaja to Srīkāryakartha Rangāchār.*—On return from Tirupati, on the way to Kāncheepuram *via Sholingur* (Ghatikāchalam), visit to His Holiness by Srī Perumal, Rāja of Kārvetinagar, who escorted the Swāmījī and performed worship of Hayagrīva and Lakshmīnārāyana.

The letter also contains a request by His Highness that His Holiness should celebrate his Shastiabdapūrthi Shānti which falls on Pushya Su. 4 (Dhātu) with all formality and due solemnity and splendour in the course of his digvijayam.

10th December 1815.—Letter from His Highness the Mahārāja to Srī Mukhāmi Sreenivāsāchār conveying his pleasure on hearing that at *Ghatikāchalam*, Tengale Achāryapurushas performed Arādhane, etc., to the gods and also Pādāpuja in their own houses and Bhūridakshina by His Holiness to all the inhabitants.

At Sivakanchi (Big Conjeevaram) not far from where His Holiness had encamped, His Holiness was received by the citizens, all the Brahmins, the Tahsildar, etc. from there, accompanied by the 'Ubhayagoshtīs', who escorted him with all temple honours His Holiness proceeded to Srī Devarāja Swāmī's temple. At the big gateway (Gopuram), Maryādas like Srī Shathagopam were offered, and the Swāmijī was escorted to the temple and worship performed in all the Sannidhīs. The distinguished visitor made costly presents in the shape of Peethāmbara, silver cloths, etc., to the deities and bestowed "Bhūridakshine" to the vast congregation and returned to the Mutt.

The inhabitants of Sivakanchi, too, did likewise.

The Swāmījī worshipped Srī Venkataramana and made costly presents of Peethāmbaram, silver sari, etc., to the deities.

4th February 1816.—Letter to Mukhāmi Sreenivāsāchārya from His Highness signifying his pleasure that His Holiness passed from Srī Perambudur *via* Wandevash and arrived at Srīrangam (Māgha Bahula 14) and having received all the temple honours and Tirumale, Tīrtha, Tiruparivattam, etc., Abhayahastam, etc., arrived at Srī Srīnivāsaiengar's abode where he resided with all his paraphernalia.

As His Holiness decided to stay there for the Tai (Makara) Brahmotsavam, His Highness made arrangements for the extra expenses and sent Mukhāmi with funds.

His Highness also wrote that he looked forward to successful conclusion of the Swāmī's journey to Madura, Rameshwaram, Setu, etc.

7th April 1816.—Letter to Thāthāchār from His Highness Srī Krishnarāja Wodeyar that His Highness is extremely pleased to hear that His Holiness is in the enjoyment of perfect health.

12th April 1816.—Letter to Mukhāmi Sreenivāsāchār from His Highness informing him that he would be himself be present at Nanjangud on the conclusion of the journey to receive His Holiness.

APPENDIX VIII

From the 28th of June 1836 to the 4th of April 1846, *i.e.*, a period of ten years from his accession to the holy seat of Srī Brahmatantra, His Holiness Srī Srīnivāsa Brahmatantra Parakāla Swāmi may be said to have prepared himself and his Royal Disciple, Mahārāja Srī Mummadi Krishnarāja Wodeyar for the fulfilment of a great purpose, *viz.*, the display of the cultural achievement of Mysore, within the period of fifteen years from the date on which the administration of Mysore was taken over by the East India Company leaving H. H. the Mahārāja free to devote himself to the attainment of cultural and spiritual eminence and to attain a position which may verily be compared to the one which King Janaka of Mithila had acquired in ancient times. In this task of co-operation between the King and his Guru, the distinguished Commissioners and their Assistants were steadfastly loyal and helpful to the Mahārāja and to his Guru. Thus the first decade of Srī Srīnivāsa Brahmatantra Parakāla Swāmi's regime prominently brings forth the close contact between the Mahārāja and his Guru in all spiritual matters, including affairs connected with the management of temples, Mutts of all persuasions, Sabhās of Sanskrit pundits and encouragement of scholars, in Kannada, Persian, Urdu, etc. While the Swamījī's predecessor Srī Ghantāvatāra Parakālaswāmi toured the Southern Indian regions (1811–16), which had been consolidated by the East India Company after the fall of Seringapatam and the Restoration of the Mysore Monarchy in A.D. 1799, His Holiness Srī Srīnivāsa projected to tour through



Sri Srinivasa Brahmatantra Parakala Swamigal



Sri Srinivasa Brahmatantra Parakala Swami and
H. H. Sri Krishnaraja Wadiyar III

the Karnāta and Southern Maharāshtra territories and beyond the Godāvari into the heart of Hindusthan, if possible. For this high purpose the decade 1836–46 was one of preparation.

During the period, His Holiness resided in Krishnarājendrapuram, Srīkānthapuram, Rāghavapuram, Varāhanātha Kalhalli, Subbarāyanakoppal near Srīrangapatnam, and at Melukote, within areas lying within thirty miles from Mysore.

28th June 1836.—Assumption of Fourth Ashram and accession to the *gādi* of the Brahmatantra Parakāla Mutt as Srī Srīnivāsa Brahmatantra Parakālaswāmi.

1st July 1836.—(Demise of Srī Vedānta Brahmatantra Parakālaswāmi).

(Srī Ghantāvatāra Parakālaswāmi survived his successor Srī Vedānta on the *Gādi* for early a year.)

17th August 1836.—Installation at the Mutt of Srī Lakshmī Nrisimha image worshipped by Srī Swāmījī, in his previous ashramam (Grihastha) and installation of the jewelled Srī Shathagopam.

8th July 1837.—Demise of H. H. Srī Ghantāvatāra.

30th July 1838.—First annual ceremony of Srī Ghantāvatāra Parakālaswāmi.

H. H. the Mahārāja had his dinner in the Mutt.

8th June 1838.—H. H.'s first annual Tirunakshatram, H. H. the Mahārāja and Palace Officials had dinner in the Mutt.

Presentation of Khillats to all present.

H. H. the Mahārāja.
Srī Puttaswāmi.
Srī Aliya Lingarājia Urs.

Srī Aliya Devarājia Urs.
Srī Shyamā Urs's son.
Srī Nanjarājia Urs.
Srī Dāsappāji Urs.
Srī Dewan Venkatarājia Urs.
Srī Venkatappia Urs, brother-in-law of
Srī Lingarājia Urs.
Sıī Aripurada Srī Basavarājia Urs.
Srī Shyamappājia Urs.
Srī Sanjeevarājia Urs.
Srī Bale Urs' son, Killedar.
Srī Veerappāj Urs.

29th March 1839.—Sıī Mahārānī Lakshmīvilāsada Ammanavaru had Srī Rāma Pattābhishekam performed at her cost.

10*th April* 1839.—His Holiness at the Sangam of Cauvery and the Hemāvatī. Gift of "bhuridakshine".

14*th April* 1839.—His Holiness at Varāhanātha Kalhalli camp.

22*nd April* 1839.—Srī Bhāgavata Subbarao, of the Palace, having constructed an Agrahar with the name "Subrahmanyapura," near Kannambadi, and built a temple dedicated to Srī Nrisimha there, approached His Highness the Mahārāja with the prayer that he may be pleased to secure the presence of His Holiness the Swamījī at the installation and consecration ceremony. His Highness accordingly made his recommendation to the Swāmījī who complied and proceeded to Kannambadi and was received with the usual Agramaryādās, etc., at the Srī Venugopālaswāmi temple there, attended by the citizens, officials, non-officials and others. After the Mahāsamārādhane had been performed in the Mutt at the cost of Srī Bhāgavath Subbarāyaru, Amil. Srī

Venkatasubbarao and others escorted His Holiness to the Agrahār Devasthānam with the Srī Krishnaswāmi of Kannambādi in the middle of the procession. The usual seva having been gone through, after Mangalārathi, His Holiness received the Agrathīrtham, māla, parivattam, etc. Srī Subbarāyar's father Srī Narasimhayya offered Achāryasambhāvana to Srī Ālwar, Srī Bhāshyakar, etc., and then Sambhāvane to His Holiness Srī Swāmījī, in the shape of cash, shawls, dhoties, etc.

Then the assemblage having been honoured with gandha, tāmbool, etc., etc., the hosts escorted Srī Swāmījī through the Agrahar—where every householder was the recipient of dakshina—to Srī Krishna temple where Srī Venkatadāsappa, Srī Narasimhaiya and Srī Bhāgavath Subbarāyaru received phalamantrākshate, etc., and obtained His Holiness' leave and returned to the Agrahar.

12*th to* 28*th June* 1839.—His Highness the Mahārāja Srī Krishnarāja Wodeyar III received His Holiness Srī Swāmījī in the "Ambā Vilās" (Palace) and started study of the Srī Bhagavad Gītha, sitting at the blessed feet of his "Paramāchārya".

15*th July* 1839.—(Monday) Padmākshamāla and Srī Tulsī Māla prepared for presentation to His Highness.

It was continued from the following day in the Mutt itself by His Highness till the 16th of July when it was concluded.

16*th July* 1839.—On the conclusion of study of Srī Gītha with Bhāshyam, His Highness the Mahārāja accepted the invitation for dinner at the Mutt and was present in the company of the entire Rājapinde, *i.e.*, relations of His Highness.

17th July 1839.—On the occasion of Srī Gīthā Bhāshya "Sattumarai," mounted on the silver Mantap "Ambārī" on an elephant, His Holiness with the Srī Gīthā Bhāshyam, and with all royal panoply, escorted by the entire palace escort, started from the Mutt and passing through the 'Varāha' gateway made his way through the Sukrawār Santhepet, entered the fort through the northern gateway and installed Srī Hayagrīva in the "Ambā Vilās". After worship H. H. the Mahārāja, his relations and ladies of the Zenana performed Pādapooja to His Holiness and at the Palace gardens. The employees in the Mutt were treated to a grand dinner ("Tadīyārādhanam").

25th July 1839.—It being the annual Tiiunakshatram of His Holiness, His Highness the Mahārāja accompanied by the members of the Ursu community was invited for dinner. All were present.

26th July 1839.—Chāturmāsya Sankalpa. His Highness the Mahārāja was present in person at the "Panchashānti".

Beginning from Ashādha Su. 8, till Ashādha Ba. 30, gifts to Vidwāns of all the three sects (three weeks) totalling Rs. 3,000.

A few renowned Pundits:—

Srī Rangāchār of Sidlaghatta.
" Tirupathi Srīnivāsarāghavāchār.
" Sanjeeva Krishnāchār.
" Vyākarani Sreenivāsāchāar.
" Kunigal Ramāsāstri.
" Kumbhakonam Sāstri.
" Hayagrīvāchār.
" Dāsāchār.

Srī Kote Krishnāchār.
„ Kāshī Sesha Sāstri.
„ Bālāchār.
„ Tirupathi Sreenivāsāchār.
„ Sādāsiva Sāstri.
„ Venkataramana Sāstri.
„ Subbarāyadās.
„ Koratagere Jois.
„ Thimmanna Sāstri.
„ Nallur Sajjayyāchār.
„ Gooli Bālāchār.
„ Ramagiri Shāmāchār.

Srī Mahāmāthrusrī Devīrāmba sent presents of dhotīs for distribution among the Pundits.

14*th December* 1839.—Reference to "Kudure Vāhanam" conducted in Srīrangam Devasthānam as Kainkaryam annually at Srī Mutt's expense (Rs. 100).

10*th January* 1840.—His Highness the Mahārāja sent a pair of silver Pādukās to be worn by His Holiness and thus consecrated, taken back to the Palace with all regal pomp.

13*th February* 1840.—His Holiness was invited to the Palace to conduct Srī Hayagrīva Arādhane in the noon, and the jewelled Dolotsavam after the evening's arādhane.

20*th February* 1840.—His Holiness' visit to Tondanur and thence to Melukote. Visit to temples.

4*th March* 1840.—Camp: Melukote.

16*th March* 1840.—Visit of Srī Swāmījī, at the request of Srī Lakshmīnarasimhāchārya of Srī Ahobilam Mutt to the said Mutt at Kalyāni Sarovar, Melukote, at the Mantappadi Kainkaryam for Srī Chellapillarāya on the occasion of Gajendra Moksham in connection with the Vairamudi Utsavam.

3rd April 1840.—Camp: Melukote.

25th April 1840.—Return from Melukote.

27th April 1840.—Arrival at Srīrangapatnam.

29th April 1840.—Arrival at Mysore.

23rd May 1840.—His Holiness visited the Yagnam "Garudachayanam", performed by Srī Madhvachārya at the Goshāla branch of the Palace set apart for she-buffaloes.

28th May 1840.—The said Srī Madhvāchārya had Santarpane performed in the Mutt on the conclusion of the Yagnam.

15th June 1840.—His Holiness visited the "Ādhānam" performed by Srī Sumati Bhāvāchār in Srī Dewan Bāburao's house in the Fort.

16th June 1840.—His Holiness made a grant of Rs. 150 to Srī Koti Kanyādānam Kumāra Thāthāchāriar for Kainkaryam' to Vedagoshti in the Brahmotsavam at Srī Kancheepuram, falling in Vrishabhamāsam.

2nd June 1840.—His Highness the Mahārāja came in person to the Mutt to invite His Holiness to the Palace on the occasion of the Seemantham of Srī Chikkabuddhi (Prince). Accordingly His Holiness received Padapooja in the "Ambā Vilās" by His Highness.

14th July 1840.—Pādapooja in "Ambā Vilās" to His Holiness the Swāmījī on his Tirunakshatram.

5th October 1840.—Camp: Srīrangapatnam—Subbarāyana Koppal. His Holiness the Swāmījī while walking in the procession of "Gajalakshmī Vāhanam of Srī Ranganāyakī in the Pettah was begged by Srīdharāchār to grace his home with the Deity. His Holiness having complied with the request, after "Tirumanjan" of the

Deity, His Holiness received Pādapooja performed by Srīdharāchārya.

28th December 1840.—His Highness the Mahārāja was present at the Mutt for "Sāttumorai" on account of annual "Tirunakshatram" of His Holiness Srī Ghantāvatāra Parakālaswāmi.

22nd January 1841.—Presentation and consecration of new silver Snapanavigraha of Srī Lakshmī in the Srī Ranganāyakī shrine at Srīrangapatnam to replace the one which His Holiness Srī Dodda Parakālaswāmi had presented, and which suffered some damage.

16th March 1841.—At ten o'clock in the night, at the last moments of Mahāmātrusrī Lakshmammanniyavaru, His Highness the Mahārāja came to the Mutt and acquainted His Holiness with the situation. Forthwith, His Holiness without losing a moment, took his bath, and with Srī Sudarshan and Pānchajanyam and Tiruman and Srī Chūrnam proceeded to the Palace on foot, and having adorned the Mahāmātrusrī with Tiruman and Srī Chūrnam bestowed Chakrānkanam on the Tiruman smeared over the arms, breathed into her ears the Srī "Ashtāksharī mantram". His Highness then performed Pādapooja to his Achārya and washing his sacred feet, took the sacred Srīpāda Thīrtham and gave it to the Queen Mother, too.

28th March 1841.—Tiruvadhyayanam 'Sāttumorai' for the sake of Srī Mahāmāthrusrī Lakshammanniavaru in the Palace. In the presence of Srī Prasannakrishnaswāmi, His Highness himself in person offered Sambhāvane in silver tray for every former Achārya in the hierarchy and Sambhāvane for the present Swāmījī in the end.

11th April 1842.—Gadval—Golkonda—Andola Srīnivasa Deekshit performed Ishti in the house of Srī Veena

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Venkatasubbayya's house in old Agrahar. His Holiness was present at the ceremony.

12*th April* 1842.—Deekshit had the privilege of being granted Bhārārpanam by Srī Swāmījī.

24*th April* 1842.—His Holiness was present at the 'Ambā Vilās', on the occasion of the Mangalam performance at the conclusion of the work called "Srī Krishna Kathāsāra Sangraha", written by His Highness the Mahārāja. Escorted by Srī Chāmappāji with full military escort and mounted on the Howdah on the elephant, His Holiness was conducted to a golden Chouki and installed on it.

The Mangalam for the book having been duly conducted, His Highness placed the presents intended for the scribe who wrote the book on a plate and begged the Swāmījī to bestow it on him. Accordingly, His Holiness conferred the presents on the scribe with his blessings.

28*th April* 1842.—His Holiness Srī Swāmījī visited the Yagnam called "Agnisthomam" performed by Srī Venkatarāmāsāstri of T. Narasipur.

13*th May* 1842.—His Holiness visited the Yagnasāla of Srī Kutti Shāstri, who performed the Agnishtoma sacrifice.

26*th May* 1842.—Having accorded to Srī Gadval Andola Srīnivāsa Deekshit special honours recommended by His Holiness the Swāmījī at 11'o clock in the Palace, His Highness the Mahārāja forthwith came to the Mutt and appraised the Swāmījī of the same and proposed that Srī Deekshit may be got to come again in Kārtika, *i.e.*, seven months later.

14*th January* 1843.—His Holiness at Melukote was invited to the Mantap of Sejjehatti Appanniengar on the

occasion of the Ammanavaru being conducted to his house for the "Kanu" Utsavam on the day following Makara Sankrānti.

13*th March* 1844.—The Srīkāryakarta of Srī Ahobala Mutt having written to the Srīkāryakarta of Srī Brahmatantra Parakāla Mutt, and His Highness the Maharaja having been informed of the same (with His Highness' approval) Srī Srīnivāsa Deekshit and Srī Hatti Ramaswamy Iyengar brought Srī Krishnamāchārya, Vidwān of Srī Ahobala Mutt (in a Mena) and introduced him to His Holiness at Melukote.

The former brought presents consisting of Kashmere shawls, dhoties, Tiruman (19 balls and 13 pyramids), etc.

14*th March* 1844.—His Holiness sent through Srīnivāsa Deekshit and Srī Hatti Ramaswamy Khillats to H. H. Srī Ahobalaswāmi, accompanying Srī Bhashyāchār carrying letter from Srī Kāryakartha of Sri Parakāla Mutt.

30*th October* 1845.—Return to Mysore.

2*nd December* 1845.—His Highness the Mahārāja visited the Mutt and was present for a couple of hours at the Srī Bhāshyam kālakshepam by His Holiness and received Phalamantrākshate before taking leave.

7*th January* 1846.—His Holiness Srī Swāmījī and His Highness the Mahārāja were both present at Kothārotsavam in Srī Prasanna Krishnaswāmi Temple.

"DHARMADIGVIJAYAM" OF SRI SRINIVASA BRAHMATANTRA PARAKALASWAMI—PARABHAVA AND PLAVANGA

(*a*) The first part of this journey was directed towards the south and south-eastern districts of Mysore.

The main purpose of the journey was the establishment of an unbreakable spiritual link between the beloved sovereign and his loving subjects who looked at him as the fountain-head of Dharma based on Eternal Truth in consonance with the spirit underlying the motto engraved on the Royal Emblem of Mysore.

"Sathyam eva Uddharāmyaham"

When the hereditary Guru of the State and its Sovereign himself went out as representative of the Sovereign, it was just natural that every class and every member of his prajā could visualise the spiritual influence which the Sovereign was open to. Hence it was that all classes of the subjects, officials and non-officials, zamindars and craftsmen, men and women, agricultural labourers, all had their due share in the royal and devoted welcome accorded to the learned sage and saint. If the Sovereign and his officials were themselves obliged to go out on inspection tours to establish close contact with their subjects to secure their loyalty and affection, was it not incumbent on the Guru who was the appointed custodian of the morals and the ancient faith to show himself as often as he could to the people inhabiting the areas remote from the few cities, the centres of administration? Those who had no opportunities to resort to the capital and view the pomp and splendour of royalty displayed on occasions like the Dasara and Royal Birthday celebrations, the Srī Krishna Jayanthi celebrations and temple processions, etc. could have these at their very doors on a small scale at least, to which a special religious flavour was conveyed. Womanhood in particular would be more subject to such religious processions involving temple honours on a grand scale, even superior to those offered to Royal personages, the

Poojas and Pādapoojās performed in their very homes. What would be the influence on the children and the younger generation?

(*b*) The spots selected for putting up the camp would naturally be in the neighbourhood of villages and townships, where small rivers and lakes, topes, and famous shrines with their architectural excellences, displaying all that was grand and pious, and the spirit of sacrifice for God and religion. It was motives like these which prompted such tours by the occupants of the *gādi* of the "Paramagurus" of the Royal House of Mysore.

(*c*) In the camps of these Gurus in their itineraries could be seen the most distinguished scholars of the age versed in the different branches of the ancient sacred lore. The discussions in the Sabha which were held wherever scholars could resort to easily would be an incentive to the younger generation who had the privilege of viewing these.

(*d*) The importance of the village in shaping the morals of the country, the ideals which the members of the learned classes should pursue, the joy of engaging in common worship, irrespective of class and creed, the promotion of healthy competition amongst all classes and both sexes in the service of God, was naturally the most wonderful feature of the congregations resulting from these grand tours organised with such remarkable efficiency and supported by the State with such lavishness. It is for the generation of to-day to visualise for itself these scenes of the near past, only a century ago, when the establishment of British Dominion over this sacred land of ours had not acquired perfect stability. Alas! what change has overtaken the people in this short period!

Starting from Mysore on the 11th April, in about a month's time His Holiness the Swāmījī, keeping to the Kāveri and the Kapilā banks mostly, in South Mysore, camping at Krishnarājendra Agrahar, Srīkanthapura Agrahar, Rāghavapuram, Krishnāpur (T. Narsipur Taluk), Hemmige, Talakād, Agara, Yelandur, Biligirirangan Hills, Honnur and Tāyur, arrived at Chamarājanagar (22–5–1846) where in the Palace he sat down for Chāturmāsya and returned to Mysore (18–9–1846) just in time for the Dasara which commenced on 21–9–1846.

The first part of the Dharmadigvijayam may be said to have then concluded. The second part, directed towards the western and northern regions of the State followed immediately and lasted till the end of 1847, *i.e.*, a period of fifteen months.

14*th November* 1846.—His Holiness' visit to Kalale. Along the return journey to Mysore from Kulagāna where he had proceeded at the special request of the Carnātaka Brahmins for Chakrānkanam (Mudrādhāraṇa, etc.).

At Kalale, visit to Srī Lakshmīkānthaswāmi's temple. After a sojourn of four days Srī Swāmījī at Krishnarājendrapuram on the Kapila, he moved out to

30*th November* 1846.—Lingāmbudhi Chatram. Later places visited and halted at were Yelwal, Yedatore.

16*th December* 1846.—Chunchankatte and

17*th December* 1846.—Sāligrām, celebrated in the history of Bhagavān Srī Rāmānuja as the place selected by him for his stay (which lasted as many as 12 years). Worship by H. H. the Swāmījī of Srī Rāmānujā's sacred Feet and Srī Nrisimha. Between 26–12–1846 and 1–1–1847 we see His Holiness at Rāmānāthapuram, and at Hulikal, Kanniara, Magge Agrahar, Bharthur, Kottanahalli, Sakalespur (Manjarabad Taluk) and on 9–1–1847

at Belur, famous all over the world for the architectural excellence of the Srī Chennakesavaswāmi's temple, associated with the great name of Srī Vishnuvardhana (Bitti-Deva), disciple of Srī Rāmānuja. Usual visit to the temple, of course, and the installation of Srī Vedānthadesikar's image therein. After about a fortnight's sojourn there, Srī Swāmījī arrived at Uganaya on 25-2-1847.

In every one of the places the non-sishyas of the Mutt, the officials, the non-officials, merchants, leading citizens, vied with the sishyas in performing pādapooja, in the Mutt, and worshipping Srī Hayagrīva and His Holiness in their own homes and offering Samārādhane in the Mutt, on a lavish scale.

Continuing his journey further, Srī Swāmījī made short halts at Hassan, Grāma, Nuggehalli, Malekal Tirupathi, Banavar, Kadur, Tarikere, Benkipura and reached Shimoga on 8-5-1847. The halt there continued till 2-6-1847.

3rd June 1847.—Kudli was reached in response to Srī Kudli Sringeri Swāmi's request some days before. Srī Nāgā Sāstri, the Sarvādhikāri Srī Linga Sāstri and others brought supplies to the Mutt of the guest for two days.

The visit to Kudli was of a ceremonious character inasmuch as the Swāmījī was welcomed with all the paraphernalia of the Kudli Sringeri Mutt, the temple honours of Srī Nrisimhaswāmī's temple which Srī Swāmi visited for worship.

From Kudli the Swāmījī moved out to Chillur and thence to

10th June 1847.—Honnali where he continued to dwell for a considerably long period (12–11–1847) till he moved out to Malebennur.

On the return journey to Mysore, having been begged to do so by His Highness the Mahārāja Srī Mummadi Krishnarāja Wodeyar who could bear no longer the separation from his Ācharya, passing through Davangere, Chitaldrug, Siddavvanahalli, etc., His Holiness reached

21st December 1847.—Kadaba.

Making brief halts at Māyasandra, Nāgamangala, etc., His Holiness reached Mysore about the 2nd week of January 1848.

11th April 1848.—Rāja of Vanaparthi (Haiderabad), Srī Rāmeswar Rao Bahiri Balwant Bahadur, in company with the whole family was granted Samasrayanam by His Holiness.

The Rāja's spouse, Rāni Sow. Srī Shankarammagāru and Srī Kausalyamma made offerings of two golden jewels to the Deity—teeka and (?). At the same time the Rāja made a grant in perpetuity of the village of Rangāpur to Srī Hayagrīva and Srī Lakshmīnārāyana.

15th April 1848.—Balwant Srī Rāmeswara Rao Bahadur of Vanaparthi had darshan of Srī Swāmījī and offered presents among which were:

1. Yellow coloured Cashmere shawl (a pair).
2. Cash Rs. 100.
3. Double stringed pearl necklace with a pendant.
4. Seven-stringed pearl garland.—Two others, valued at Rs. 1,950.

His Holiness bestowed similar presents on him while granting phalamantrākshate and also on the military and other officials attending on him.

Intended journey to the Hyderabad Territory.

Sannad granted to Srīnivasa Brahmatantra Parakālaswāmi by Janoompalli Bahiri Gopālarao Bahadur's great-grandson Savai Rājāram Krishnarao Bahadur's son Savai Rāja Rameshwararao Bahiri Balawant Bahadur, etc., etc., on the occasion of his receiving "chakrānkanam", granting the village in perpetuity of Manza Ranganāthapuram *alias* Penchukalapāda on the bank of Kistna, taluk Seegur.

28*th September* 1848.–Koppal (near Srīrangapatnam).

27*th November* 1848.—According to the engagement made the previous evening, Srī Swāmi of the Srī Mādhvasamprādāyam, Supervisor of the Mutt at Srī Subrahmanya, accompanied by a large retinue composed of chouri bearers, mace bearers, bandsmen, etc., and sitting in a Mena arrived at the Mutt and was met by the Mutt officials with the Mutt honours near the small bridge to the west near Srī Ahobila Mutt and was conducted through the main gateway in the east and entering, alighted near the well in front of the Mutt building within the compound and was conducted to the presence of Srī Swāmījī to the hall where two seats had been placed for the two Swāmīs. The Swamījī was received by the host who emerged from his apartments. The visitor sat opposite to his guest. H. H. the Swāmi from Subrahmanya now rose and placed in the front of his host the sacred Mrittika (mud from the ant-hill of Srī Subrahmanya) and dates, currants, etc. A pleasant and learned conversation having taken place for a time His Holiness the host now honoured his guest in the usual way and clothed him with shawls, dhoties and silk cloth, and made gifts and phalamantrākshate to his followers. Having had darshan of the deity the guest now took

leave and departed, escorted with the paraphernalia of the Mutt as far as the bridge in the west.

27th November 1848.—Camp moved from Koppal Srī Mutt to Mysore.

The third and longest trip for "Dharmadigvijayam" of His Holiness Srī Srīnivāsa Brahmatantra Parakālaswāmi (1850 to 1853).

[Starting from Mysore on the 1st of November 1850, His Holiness reached Dharwar. Sadhārana Sam. Aswayuja Ba. 10.]

31st October 1850.—His Highness the Mahārāja escorted His Holiness Srī Swamījī as far as Ilwal, the first halting place, on his way to the Western Coast strip for Talakāveri snānam. The Palace Laukika Mandali, Rājamandali and Vaidika Mandali with all the Royal honours saw Srī Swamījī off. As His Holiness alighted at Ilwal, His Highness received phaḷamantrākshate and took leave of his Guru.

The journey which commenced thus extended for nearly three years and turned out to be the most triumphant and fateful one.

1st November 1850.—Camp: Ilwal.

2nd November 1850.—Bilikere Chatram of Subbarāyadās.

Bangalore Vedānthāchārya presented to His Holiness a palm-leaf manuscript of "Nakshatramāla" by Appayya Dīkshit.

4th November 1850.—Camp: Gādipālya, where H. H. stayed in chatram built by Srī Venkatasubbiah, at Narasimha Temple installed by him.

Srī Narasimhaswāmī's temple in Venkatasubbayya's Chatram at Gādipālya. Srī Sathagopa for the temple installed previously with all formality in Srī Svetavarāhaswāmi temple at Mysore, to enable His Holiness to receive Tīrtha there installed.

Āchāryapurushas and Pundits present in the retinue of Srī Swāmījī:

Srī Satyāgālam Vēdānthadesika.
Srī Satyāgālam Rāmānujāchar.
Srī Melukote Akkarkanni Annangāchar.
Srī Melkote Natampalli Ānandālwar.
Srī Arishānaphale Srīnivasachariar.
Srī Kottanahalli Krishnamāchar.
Channasamudram Tirumale Rāmaswāmy Iyengar.
Srī Alavattam Kasturiāchar.
Srī Hulhalli Chakravarthi Gopāla Krishnāchar.
Srī Tirupathi Srīnivasarāghavāchar.
Srī Māgadi Tirupale Krishnamāchar.
Srī Chakravarthi Narasimhāchar of the Mutt.
Srī Tirumala Thathācharyar of Chitaldrug.
Srī Prativādabhayankara Varadācharyar.

Including these there had assembled 400 Srīvaishnava Āchāryapurushas and others at the time who, at the instance of His Holiness received Thīrtham, prasadam, etc.

Ceremonial visit to temple, and thence to Venkatasubbiah's house for pādapooja.

Srī Sethurāmayyangar and Channa Garudaiengar having invited His Holiness to their houses for Pādapooja and Srīpāda Tīrtha, His Holiness started to the Agrahar, where they resided, and passing through the high street of Gādipālya, with all Royal honours and passing in front

of the Muhammadan Musjid, arrived at the houses of his hosts.

7th to 9th November 1850.—Back at Venkata-subbaiyya Chatram.

12*th November* 1850.—Periyapatna.

14*th November* 1850.—Frazerpet. Kotwal Sesha-iengar had Srīpāda Tīrtham of His Holiness.

16*th November* 1850.—Sonthikoppal. Officials from Coorg, paid their respects to His Holiness: Dewan Bhoomiah, Sheristedar Thimmayya, Judge Appachhaiya, Head Munshi Devaiyya, Subhedar Nanjappa of Mercara.

18*th November* 1850. Camp: Mercara. Sri Ragha-vāchar, Manager, Superintendent's Office, had Samā-rādhane performed in the Mutt and was granted Srīpāda Thīrtham.

19*th November* 1850.—Camp: Mercara. Srī-vaishnava officials and non-officials had the privilege of worshipping Srī Swāmi in their houses; so, too, Srī Kuppaswāmi Modaliar of the Post Office had darshan of Srī Swāmījī.

28*th November* 1850.—Beganādu.

28*th November* 1850.—His Holiness Srī Swāmījī started for Talakāveri. On the way, the Setties, Shan-bhog, Srīvaishnavas and others at Kundanadamatti performed Pādapooja to His Holiness in their houses and Srīpāda Tīrtha.

As His Holiness proceeded further towards Beganād, Coorgis from the surrounding areas mustered together, approached the Swāmījī with milk, oranges in trays and offering them to the Swāmījī, prostrated before him and after brief enquiry of their welfare, etc., were granted

phalamantrākshate with blessings, and formed the escort to His Holiness.

The Pārupatyadar Srī Charannīcanna, Shanbhog, and other Coorgy gentlemen now came to the Swamījī with plates full of flowers, fruits, etc., escorted him to Srī Venugopalaswāmi temple and having lodged him comfortably, had the day's Santarpane performed at the Mutt, and took leave of the Swāmi after receiving phalamantrākshate.

29th November 1850.—Bhagamandala. After the morning's worship, His Holiness proceeded towards Bhagamandala. The Pārupatyadar, Shanbhog and the local folk performed darshan of Swāmījī with the usual formalities, and escorted him to Bhagamandala.

There Srī Shankaranārana Setru, Pārupatyadar, Shanbhog and Brahman officials of the temple came with band, silver maces, etc., trays of flowers, fruits and conducted the Swāmījī to the temple.

1*st December* 1850.—His Holiness proceeded to Brahmagiri and thence to Talakāveri. At a distance of 25 yards from the latter His Holiness alighted from his palanquin and having deposited Srī Hayagrīva image in a pavilion, constructed for the purpose, and having bathed and performed his ablutions, His Holiness performed Abhishekam to Srī Hayagrīva with the sacred waters of the source of Kāveri and took the Tīrtha himself and distributed it among those present as also plantains, etc., offered as nivedana. Srī Shankaranārana Setru then conducted His Holiness to his house, and washing the holy feet of the Swāmi himself with water which he had brought in a vessel, sprinkled it over his own head, and led the Swāmi in and performed Pādapooja.

3rd December 1850.—Return to Bhagamandala.

5th December 1850.—Madikere. Srī Swāmījī got Shankarabhāshya written on paper by Krishna Sāstri.

12th December 1850.—Departure to Medenad.

14th December.—Camp: Sampaji.

15th and 16th December 1850.—Camp: Peraji.

17th December 1850.—Camp: Sulya (S. Kanara).

20th December 1850.—Camp: Kāvu.

21st December 1850.—Camp: Puttur.

23rd December 1850.—Camp: Bantwal.

24th December 1850.—Camp: Bantwal. Taluk Subhedar Srī Rangarao had Darshan of Srī Swāmījī in the evening.

26th December 1850.—His Holiness was conducted to Atthavana Sheristedar Venkatarao's house for Pādapooja.

Pādapooja in Taluk Sheristedar Srī Subbarāyaru's house in whose building His Holiness had been lodged.

28th December 1850.—On starting towards Kodiyāl, Mamlatdar Srī Ranga Rao, Sheristedar Venkatarao other officials escorted the Swāmījī along the Pettah and helped in getting the Swāmījī and his retinue across the river on the way to Pāni, Mangalore.

3rd January 1851.—Camp: Kodiyāla.

5th January 1851.—Dewan Bhujangarao, Court Sheristedar Srī Venkataramanāchār, Srī Mathamudre Venkataramanāchār of Srī Raghavendra Swāmi Mutt, Srī Ranga Rao, brother of Dewan Srī Krishna Rao, and others escorted the Swāmījī to their homes and performed Pādapooja.

6th January 1851.—Pādapooja in Vellikai Thimmappa's son Vyāsarao and Vempuvālu Krishnarao's houses.

8th January 1851.—Srī Narasingarao, son of Dewan Krishnarao, performed Pādapooja to Swāmījī in his house.

9th January 1851.—Krishnāpur—Udupi. At 10 o'clock, this morning, as His Holiness reached a place where water supply could be had, at about a distance from Udipi, where the Achār, brother of His Holiness the Swāmi of Udipi in his past ashram, the Vidwāns, the Dwārapālakās, the silver and gold mace-bearers, the umbrella-bearers, and chāmara wavers, the emblem flag, the Makara Thorana and other escort had arrived already to receive him. His Holiness having conferred phalamantrākshate on them all, the grand escort marched towards the abode of Lord Srī Krishna firing *feu de joie* now and then along the way and arrived at an appointed spot near a tree. The Brahmins who were waiting there with basketfuls of fried paddy (lāja) bathed the Swāmi's palanquin with the contents and conducted the guest to the door of the Mutt, where the Swāmi of Udipi was waiting to receive him. The distinguished visitor having got down from his palanquin on beholding his host, the latter now advanced towards his guest, and having showered lāja over his head, grasped him by the hand and led him to the hall where Srī Krishna was lodged. There in the centre, opposite the Lord, in a pavilion made up of roof of silken cloth, two seats had been arranged with reclining planks, and covered with white flowers, with deer skins placed over. The two Swāmīs took their seats simultaneously. After a brief and joyful conversation in Sanskrit about each other's welfare, etc., the Srī Swāmi of Udipi clothed his guest with his own

hands with a pair of Kashmir Shawls. The junior Swāmi of the Preji Mutt, who was present, did likewise and covered the guest with silk clothes. Then a large number of plates containing provisions, etc., for the Tadiyārādhane in the Brahmatantra Parakāla Mutt were brought in and placed there for acceptance by the guest for Lord Srī Hayagrīva, fruits, flowers, garlands, musk, pachchakarpoor, etc., being also among the offerings. All these were carried then by the Udipi Mutt's servants to the abode which had been fixed up for Srī Hayagrīva's lodging. Then Srī Swāmi of Udipi took the Mysore Āchārya by the hand and led him to the place and said, "Here, in this spot, I beg that Lord Srī Hayagrīva may abide and receive worship." He then took leave of his guest and returned to his abode.

10*th January* 1851.—At noon, Srī Swāmi of Udipi arrived at Srī Brahmatantra Mutt at the close of Srī Hayagrīvārādhanam and in the Ārati offered kānika (kurachi kāsu).

His Holiness Srī Brahmatantra Parakālaswāmi returned the visit and offered kānika to Lord Srī Krishna in the Ārathi.

In the afternoon, after Samārādhane, His Holiness the Udipi Swāmi arranged a grand Vidwat Sabha in the hall opposite the shrine of Srī Krishna to which he had invited the Swāmi from Mysore. His Holiness the Swāmījī accepted the invitation and attended the Sadas. The two Swāmīs presiding, "vākyārtha" (polemical discussion) ensued among the resident students of the Udipi Mutt. Under this pretext the Swāmīs took part in the discussion which lasted till the evening, when the Sabha closed, the Swāmīs returned to their respective residences.

In the evening, after the usual worship was over in the Udipi Mutt, His Holiness having arranged an Āsthānam in the presence of Srī Krishna sent his elder brother in his former ashram, the Āchar, to Srī Swāmi from Mysore inviting him to the Āsthānam. In response to this His Holiness promptly proceeded to the Āsthānam and was received by His Holiness of Udipi. When he had taken his seat, His Holiness of Udipi took up a silver cup containing sandal oil, and dipping a flower into it smeared it to the neck of his guest and sprinkled sandal powder over it. He then garlanded his guest with a garland made up of three varieties of flowers and presented with two plates, one full of rupees and other containing a pair of the famous silver bordered dhoties made in Bangalore.

He then begged his guest to garland the Vidwāns of the Āsthānam in his presence to which, of course, his guest most gladly signified his approval. The Vidwāns accordingly went one after another, and received the garland from the hands of the great Swāmi from Mysore. This done, the two Swāmīs took leave of each other.

11*th and* 12*th January* 1851.—Majare.

13*th January* 1851.—Karkala. Visit to Srī Anantha-padmanābha temple.

15*th January* 1851.—Karkala. Hearing that the (Deputy) Assistant Collector of Mangalore was on a visit to Karkala, His Holiness sent messengers with presents of garlands, fruits and sugar with good wishes and blessings. He received the messengers with due respect, standing and received the gifts with thanks and allowed himself to be garlanded and sent messages of thanks and joy.

18th January 1851.—Karkala.

19th January 1851.—Ajkar, Barkur Taluk.

21st January 1851.—Camp: Heburi.

22nd January 1851.—Agumbe (Nagar Tukdi). Srī Yādavādri Iyengar, Shanbhogue of Chatram of Agumbe, received Srīpāda Tīrtham.

26th January 1851.—Kotwal Srī Ramanna Heggade received Thīrtha and prasādam from His Holiness.

Head Munshi, Superintendent, Nagar Division, Srī Singa Iyengar had Samārādhane performed in the Mutt and received Srīpāda Thīrtham.

19th January 1851—Srī Narasappa, Head Munshi, Magistrate's Court, Nagar Division, had darshan of Srī Swāmi in the Mutt.

31st January 1851.—Mathamudrādhikāri of Srī Uttarādi Mutt, Srī Krishnamāchārya of Mandagadde had darshan of Srī Swāmījī.

2nd February 1851.—Camp: Megaravalli, Kavaledurga Taluk.

3rd February 1851.—Araga, Kavaledurga Taluk. Srī Somayya, Subhedar of Kavaledurga Taluk, had darshan of Srī Swāmījī.

12th February 1861.—Anantapura, Nagar Taluk.

13th February 1851.—Anche Gurikar had Samārādhane performed in the Mutt.

14th February 1851.—Shikaripur, Kasaba.

16th February 1851. Shikaripur.

17th February 1851.—Anche Gurikar, Srī Srīnivāsa Iyengar had Samārādhane performed at the Mutt and obtained Srīpāda Thīrtham, after pādapooja in his house.

27th February 1851.—Sheikdar Srī Narasimhachar had Tadiyārādhane performed in the Mutt and obtained Srīpāda Thīrtham along with Adalat Gumastha Krishna-iengar.

2nd March 1851.—His Holiness had bath in the Kumudvati River.

Telugu Banajigara Subbayya had samārādhane performed at the Mutt and received Thīrtha and Prasādam.

27th March 1851.—Srī Kannareddy of Kampana-halli had Santarpane performed in the Mutt.

15th February to 2nd April 1851.—Camp: Shikaripur.

6th April 1851.—Camp: Maslar, Settihalli Taluk, of Dharwar District. Visitors included Pandurangi Achar, Deshpande, Venkappa.

7th April 1851.—Camp: Yirikere (Anjaneya Temple).

8th April 1851.—Srī Bāba Deekshit, son of Murugod Srī Chidambara Sāstri, visited Srī Swāmi and obtained darshan, blessings and costly presents. Nādiga Kulkarni Mahadevappa visited and had darshan and received phalamantrākshate.

8th April 1851.—Moved to Chinnamulugunda, Setti-halli Taluk.

9th April 1851.—Camp moved out to Kasanal from Chinnamulugunda. Nādiga Bheemarao obtained darshan of His Holiness.

10th to 12th April 1851.—Camp: Kāganal.

13th April 1851.—Camp: Nāganur, of Anagal Taluk.

14th April 1851.—At Kāganal, Gauda Brahmans of Taluk Katchery escorted His Holiness to their place and offered pādapooja.

15*th April* 1851.—Camp: Bankāpura, Shiggāvi Taluk and Kasaba, Shiggāvi Taluk.

17*th May* 1851.—Kotwal of Kotwalchavadi visited His Holiness in the Mutt. His Holiness escorted by Dewan Moropant to his home and pādapooja performed.

Desai Sreepati Rao was also present there, and worshipped the Swāmījī.

Head Munshi Ganapath Rao escorted the Swāmi and performed pādapooja in his home.

Head Gumastha Amritha Rao, Yashowantrao, Nazar, Guru Rao Sheristedar, Karkun Jeevanrao, Keshava Sāstri, Mārkhand Loukari, Ramarao Golkonda Vyapāri, Venkatarao and Anagal Sreenivasarao escorted the Swāmi and performed pādapooja in their houses.

18*th and* 19*th April* 1851.—Camp: Shiggāvi Taluk Kasaba. Desai Sreenivasa Rao, and Taluk Sheristedar entertained and worshipped the guest.

22*nd and* 23*rd April* 1851.—Camp: Tadsa and Hushini Taluk, Masarikote. At Tadsa, Krishna Deekshit of Poona visited His Holiness and received gifts of dhoti after darshan. Pādapooja in six houses.

24*th April* 1851.—Desai Thimmappa escorted His Holiness to his house and offered pādapooja and cash offering for seva and a gift deed of a piece of land in perpetuity.

The Purohit of Desai, Viroopaksha Sāstri, performed pādapooja in his house to His Holiness.

25*th April* 1851.—Camp: Musurikote of Hushni Taluk.

26*th April* 1851.—Camp: Dhoomwad of Hushini.

27*th April* 1851.—Camp: Medehalla.

28*th* and 29*th April* 1851.—Camp: Dharwar.

30th April 1851.—Thonapi Krishnachar performed pādapooja to His Holiness in his house. Sandoor Narasimhyachar performed pādapooja in his house.

1st to 17th May 1851.—Camp: Dharwar.

18th May 1851.—Pādapooja in their houses, by Dewan Moropant; by Māmlatdar of Dharwar Taluk, Shartopant Neelakanth and performance of pādapooja and presentation of old manuscript of commentary on "Kuvalayānanda", *viz.*, "Chandrikā" to His Holiness. Padapooja by Desai Sreepatirao, Head Munshi Ganapat Rao, Head Gumastha Amrit Rao, Yashowant Rao, Nazir Gururao, Sheristedar Govindarao, Karkoon Jeevanrao, Keshava Sāstri, Markand Lonekar, Golconda Vyapari Ramarao Pant, Venkatarao, Sarthopant (Marthopanth), Neelakanth, Mamlathdar of Dharwar.

19th May 1851.—Pādapooja in their houses by Jayaramachar (Toosanoor), Kavalge Gururayachar, Toosnoor Krishnachar, Sarigere Krishnachar, Gudi Krishnachar, Purasidda Gopalakrishnachar.

20th May 1851.—Camp: Medehalla.

24th May 1851.—Dewan Srinivasarao, residing in Dohala, escorted His Holiness the Swāmījī to his home and performed pādapooja.

25th May 1851.—Desai from Dharwar, Vyasarao and Deshapande Jeevanrao visited His Holiness in the Mutt and had darshan.

25th May 1851.—Camp: Khidki, Belgaum Zilla.

26th May 1851.—Camp: Kittur, Taluk Khidki, District Belgaum.

28th May 1851.—Camp: Motagaon ?

30th and 31st May 1851.—Camp: Bhagvādi, Belgaum Taluk, Arrival at Belgaum.

1st June 1851.—Camp: Belgaum. At the approaches of Belgaum, Head Accountant Thimmaiengar and others Srīvaishnavās, the Mamlatdar of the Taluk, Head Munshi of the Collector's Office received His Holiness.

Srī Patwardhan, Jamkhandi Dewan, arrived with a large retinue made up of cavalry, ensign-bearing elephant, horsemen (Bodyguard) of Srī Bhao Sahib with band, met the Swāmi at the outskirts and escorted him with great eclat to the Anjaneyaswāmi temple, and having accommodated him there, received phalamantrākshate and returned.

8th June 1851.—Head Accountant Srī Thimmaiengar had Samārādhane performed in the Mutt and also escorted the Swāmījī to his residence and performed pādapooja and received Srīpada Thīrtham.

22nd June 1851.—At eight o'clock in the evening Srī Appasaheb of Jamkhandi arrived at the Mutt and escorted by the honours from the Mutt, alighted from the 'mena' and obtained darshan of Srī Swāmījī. After mangalārathi a Darbar (Āsthan) was held, the Chief sitting in front of His Holiness. After the usual enquiries regarding each other's welfare, a Shāstraic discussion took place. The Swāmījī garlanded the Chief with a double garland and clothed him with a pair of shawls and conferred phalamantrākshate on him and also on his attendants and all present. The Chief took leave of the Swāmi and returned home.

26th June 1851.—Sirasangi Jayappa Desai of Navalgund Samsthānam arrived at the Mutt and had darshan of Srī Swāmījī.

27th June 1851.—Srī Shamiengar, relative of Thimmiengar, had Samashrayanam at the hands of Srī Swāmi.

1*st July* 1851.—Belgaum. Pādapooja at Munshi Ramachandra Rao's house.

4*th July* 1851.—Pādapooja in Jamkhandi Appasaheb's residence.

13*th July* 1851.—Chāturmāsya Sankalpa.

13*th August* 1851.—Srī Srinivasa Rao, Treasury Officer, escorteo His Holiness to his house for Pādapooja.

17*th August* 1851.—Advocate Srinivāsa Iyengar and second Accountant Sesha Iyengar of Collector's Office worshipped His Holiness in their houses and were granted Srīpāda Tīrtham.

1*st September* 1851.—Belgaum (Contd.).

11*th September* 1851.—Viswarupayātre to Kāgati.

12*th September* 1851.—Belgaum (back).

17*th September* 1851.—His Holiness moved out from Srī Anjaneyaswāmi's temple to Srī Narayaṇaswāmy Modaliar's house with the entire camp.

28*th September* 1851.—Shroff Venkataramana Setty, his brother, father Ramanna Setty and his wife visited the Mutt, had Santarpane performed, received thīrthaprasādam, etc.

3*rd October* 1851.—Narayana Iyengar, 2nd writer, Political Department, took His Holiness for worship and Srīpāda Tīrtha, etc.

12*th October* 1851.—Srī Dewan Raghopant of the Collector's Office, took His Holiness for pādapooja in his house.

19*th October* 1851.—Vyāpuri Mudaliar, Chidambara Mudaliar and others had darshan of His Holiness in the Mutt.

23*rd October* 1851.—Seshagiri Rao, second writer of Collector's Office, took the Swamījī to his house for worship.

The Subhedar of Kurundwad obtained darshan of His Highness in the Mutt, he and

25th October 1851.—Triumbakpant Bālāji Pant took the Swāmījī for worship in their houses.

27th October 1851.—Camp: Kagati.

30th October 1851.—Camp: Yamakanamuradi.

31st October 1851.—Camp: Nerale and thence to Chikodi.

2nd November 1851.—Camp: Chikodi Dharmasala.

4th November 1851.—Camp: Chikodi. His Holiness returned from the Krishna (at Kalluhole) to Chikodi.

6th November 1851.—Camp: Sankeshwar.

Sri Vakil Nāna of Sankeshwar brought a letter to the Srikāryakartha of the Mutt with the formal invitation from His Holiness the Swāmi of Sankeshwar to his own Mutt. His Holiness was immensely pleased to accept the invitation and accordingly, after finishing the morning worship (Abhigamanam) and granting to the Mamlatdar of Chikodi, Phalamantrākshate and honouring the Pundits assembled, started towards Sankeshwar Mutt and reached the brook near the village of Nidugogi.

There the Dewan of Sankeshwar Mutt, the Vakil Nāna, and a large body of Laukikas and Vaidikas had assembled to welcome him, with kettle-drums on camels, the elephant carrying the ensign of the Mutt, musketeers, infantry, cavalry, bandsmen, etc.

His Holiness having inspected the guard of honour, proceeded forward accompanied with his own retinue and paraphernalia, which had joined that of Sankeshwar. The Dewan holding the palanquin of the Swāmi, and the Vidwāns accompanying him, His Holiness passed through the Petta blessing the citizens while His Holiness of Sankeshwar viewed the grand scene from the second

floor of his Mutt. On the approach of the distinguished guest in the direction of the Mutt, the Swāmījī descended from his balcony and stood at the steps of his Mutt. On seeing His Holiness, the Swāmi of Mysore alighted from his Panchakalash Palkee and proceeded to greet his host, who now grasped the hand of his guest, and thus the two holy men, hand in hand, accompanied by the grand assemblage, entered the hall of audience of the Mutt and took their seats, simultaneously. After a friendly conversation for sometime, they engaged in a pleasant polemical discussion on "Srutyartha," the Swāmi from Mysore honoured his host and rose from his seat. Srī Sankeshwar clasping the hand of his guest moved out and led him to the apartment set apart for him. He then returned to his own chamber leaving his Dewan to show his guest round the Mutt and conduct him to the portion which he approved. The guest now took up his abode, and presented to the Dewan and the assembled gathering phalamantrākshate, shawls, etc.

8th November 1851.—Camp: Sankeshwar Mutt. Soon after the morning worship (Abhigamanam) the Dewan of Sankeshwar, accompanied by the Vidwāns of the Mutt, the dwārapālakas carrying the maces and the Chauri-wavers, with band playing, arrived at the Mysore Mutt and invited the Swāmi for the Pooja in Sankeshwar Mutt. Having accepted the invitation the Swāmījī proceeded with all the paraphernalia. On arrival at the gate the Swāmījī of Sankeshwar received the guest and led him to the shrine. The Swāmi stood in front of the Deity and performed obeisance. At the conclusion of the pooja, the Ārati of camphor having been waved and the formalities having been duly observed, the two Swāmīs went towards the seats placed at the Audience Hall and

sat there. After a brief discussion of the shāstras the Swāmi of Sankeshwar placed in front of his guests trays containing fruits, flowers and similar offerings for being offered to the Deities in the Mysore Mutt. With these carried in front, the two Swāmis walked up to the door-way when they took leave of each other for the time being. The Dewan accompanying the guest to his lodgings, the trays were all offered to the Deities duly, and pra-sadam distributed to the assemblage. After receiving phalamantrākshate, etc., the Dewan took leave of the Swāmi. It was, indeed, a memorable day in the history of the two Mutts!

9th November 1851.—His Holiness the Swāmi moved out towards Kanagale. By this time, His Holiness the Swāmi of Sankeshwar with all his retinue arrived at the door of the lodging of his guest. The two Swāmies with their paraphernalia combined proceeded together, side by side, up to the gate of Sankeshwar Mutt. There that Swāmījī bade good-bye to his guest and entered his own abode. His guest now continued forward and passed along the high road, through the Petta, leaving Sankeshwar behind, at a distance of about three miles. There the Dewan, Karbhari, and other officials of the Sankeshwar Mutt received phalamantrākshate and having waited to see the Swāmi start off, returned.

In the midst of the din and uproar of the cheering crowds, the sounding of kettle-drums and trumpets, the salvos of the musketry and the playing bands, the Swāmi of Mysore left the outskirts of Sankeshwar and arrived at Kanagale village. There again the Pundits of Sankeshwar received presents and phalamantrākshate and returned. The poor also received cash presents and went back in joy.

NIPPANI

11*th November* 1851.—The Desai of Nippani accorded a great welcome to His Holiness the Swāmījī with his musketeers, sowars, horn-blowers, and others, the Pundits and officials of the locality and performed praṇāms. Having received the blessings of the holy man and phalamantrākshate, he returned after seeing that his guest was suitably accommodated in Srī Viṭhoba temple, and providing for the requirements of the Swāmi and the entire camp.

12*th November* 1851.—The Ghodpad Samsthanam Jahgirdar, Senapati Pungare Raji obtained darshan of Srī Swāmījī in the Mutt and made rich offerings of shawls, etc.

13*th November* 1851.—The Desai of the place invited the Swāmi to his wada and receiving him with due pomp and ceremony escorted him to his own pooja house, and seating the Swāmi in front of the Poojāgriham, performed pādapooja himself and got all his Brahman dependants to do likewise. He showed the Swāmi round his palace apartments.

The Desai then escorted the Swāmi to the temple of Viṭhoba. After darshan and pooja was over, the Desai received phalamantrākshate and presents.

The Kharbhari now performed pādapooja and was the recipient of phalamantrākshate and presents.

This day the Desai had Samārādhane performed in the Mutt at his expense.

14*th and* 15*th November* 1851.—Nippani to Saudale.

Before leaving Nippani, Srī Swāmījī granted presents to the Brahmans, Pundits, and attendants, etc., of the Desai, who escorted the Swāmi the whole distance to Saudale and returned after receiving phalamantrākshate.

16th November 1851.—Kagal. The Dewan of Kagal, Jahgirdar, the Karbhari and other officials received the Swāmi and escorted him to the Viṭhoba temple.

21st November 1851.—Departure to Kolhapur.

24th November 1851.—Camp: Kolhapur.

25th November 1851.—Karbhari of Kolhapur Mahārāja visited on behalf of the latter and offered cash present.

26th November 1851.—Head Clerk of the Office of the Residency performed pādapooja.

2nd December 1851.—Camp: Kolhapur. Visit by His Holiness Srī Swāmījī (4 P.M.) to the shrine of Srī Mahālakshmī and presentations of sari, etc., to the Deity in response to the invitation of Upadhya Bava conveyed through the Vakil Nāna and others.

Accompanied by the entire paraphernalia and retinue of Pundits from all parts of the provinces who had flocked to the Camp of the Swāmījī, His Holiness started forth. At the gate of the fort the Swāmījī was duly received and entering through the northern gate, and going round the streets, alighted and entered the shrine. After darshan and ārati of camphor he was entreated to be seated on a big seat and was offered by the assemblage there the kumkum placed in a plate by the sabha. The concourse of the Pundits also received prasādam in the shape of cocoanuts, kumkum, etc.

His Holiness then started on the return journey. On the way he halted at the Vighneswara temple and having rested there a while and walked in the street for a distance before he sat in the palanquin and emerged through the western gate. On returning to the Mutt the Swāmījī honoured the Vakil Nāna and others and sent them with presents to Srī Mahālakshmi.

7th December 1851.—Camp: Kolhapur. Sankeshwar Mutt. The Mahārāja of Kolhapur despatched Upādhyāya Bāva with a huge retinue composed of Kārkun, sawars, musketeers, emblem-bearing elephant, bandsmen, etc., to the Swāmījī with the invitation to grace his Palace. Accordingly, His Holiness started to the Palace with his own retinue and paraphernalia in addition to those sent by the Mahārāja, and entered the fort through the main Nagarkhāna Gate. The Mahārāja accompanied by his brothers got down from his palanquin and touching the Acharya's holy feet, performed deep obeisance and walking by the side of the palanquin with his hand in that of the Swāmi, led him to the Palace and placing the Swāmi on a square golden gādi with deerskin spread over it sat in front of him at his feet and had a long and pleasant conversation with him.

The assembled Pundits then took their seats along with Upādhyaya Bāva and while the King and the Royal Guru of Mysore engaged in happy conversation a rich present of twenty plates containing the most valuable offerings was placed in front of the Swāmījī. The Mahārāja himself donned a pair of shawls on the sacred personage of the Swāmi who, in return, showered blessings and garlands and conferred phalamantrākshate on the Mahārāja and his brothers. The Swāmi was led to the interior by the Mahārāja himself to the presence of the Queen and the attendants in the Zenana for darshan. After phalamantrākshate had been conferred on them, the Swāmi returned to the Audience Hall and led by the Mahārāja made the return journey to the Mutt having had a darshan for a second time of Srī Mahālakshmī on the way. The Mahārāja then entered the Mutt and having touched the feet and performed deep obeisance to the

Swāmi took leave of him and returned to the Palace. His Holiness then gave presents and phalamantrākshate with blessings to every member who formed the retinue of the Mahārāja.

9th December 1851.—Upādhyāya Bāva escorted the Swāmi to his Wada with all honour and having performed pādapooja, led the Swāmi a third time to the Mahālakshmi temple, where the Swāmi circumambulated the shrine and proceeding to the garbhagriham performed Mangalārati, etc. Then seated in front of the garbhagriham on a gādi, he gave phalamantrākshate to all the temple servants and gave them presents.

The Swāmi returned to the Mutt *via* the big royal road, greeted by the thousands on the balconies and the roadside.

10th December 1851.—The Rājaguru (Mahājan) came to the Swāmi and begged the favour of a visit to his residence. Complying with his request Srī Swāmījī proceeded thither accompanied by his own as well as the retinue and paraphernalia of his host. Having been seated on a large seat, the Swāmi engaged for a time in discussing the Shāstras and conferred phala and plates of valuables on the Guru and returned to the Mutt with presents made by the host.

10th December 1851.—Arrival of the Agent of Shorapur Samsthanam, Rāja Srī Venkatappa Naik, with Vignāpana Patrika accompanied with presents of shawls.

11th December 1851.—Upādhyaya visited the Mutt and received thīrtha from His Holiness. The Swāmi left for Rukkodi village. Before doing so His Holiness invited the Brahmans of Kolhapur, the servants of Srī Mahālakshmī temple, and the employees in the Palace and also officials of the Residency and awarded presents

to them according to their position, rank, accomplishments, etc.

12*th December* 1851.—His Holiness moved out to Rukkoḍi village.

12*th December* 1851.—The Kolhapur Palace painter offered portrait of the Mahārāja and his brothers.

13*th December* 1851.—Camp: Ichalkaranji.

Srī Ghorpad Tatya Baba Saheb, Chief of the Palace, visited the Swāmījī in the Mutt, engaged in pleasant shāstraic discussion (being a Brahman and a reputed Punḍit himself) exchanged valuable presents with His Holiness, and formally invited the Swāmi to his Palace.

Later in the day the Rāja sent his Kārbhari with all the Palace honours to escort the Swāmi, who now proceeded towards the Palace. As the Swāmi arrived at the gateway to the fort the Rāja met him and having performed profound praṇāmams led his guest to the Palace, walking by his side holding the Palkee. On arrival at the pavilion in the garden of the Wada, the Swāmi was led to a spacious reclining seat. The Chief sat in front of the Swāmi and engaged in pleasant shastraic discussion for a while, placed rich offerings of fruits, flowers, shawls, etc., and made deep praṇāmam, receiving the blessings of His Holiness and phalamantrākshate.

Then the ladies of the family followed suit.

The assembled Vaidīkas and the Laukīkas next made their praṇāmams and were granted phalamantrākshate, etc.

The Chief then led the Swāmi as far as the gateway and took leave of his guest who was now escorted by the Kārbhari to the Mutt where he received phalamantrākshate before taking leave.

The Chief had Samārādhane performed at the Mutt for the day.

15th December 1851.—Camp: Kurundwad. Srī Raghunatha Rao Patwardhan, descendant of Srī Parashuram Bhao, paid his visit to the Swāmi and invited him to his Wada. The request having been complied with, and the usual formalities observed, the Chief led the Swāmi in all state, himself leading the procession mounted on a beautiful steed, by the side of his guest, in his palanquin. The conversation was conducted in Sanskrit. The Chief then made his formal obeisance and showered costly presents and having received his guest's blessings led him back to the Mutt, and returned taking leave of the Swāmi.

16th December 1851.—East India Company's Vakil resident in Kurundwad, "Akbarnis" arrived at the Mutt and escorted the Swāmi to his place and performed pādapooja.

19th to 22nd December 1851.—Narasimhawad.

23rd December 1851.—Miraj.

23rd December 1851.—Srī Balā Saheb, Chief of Miraj, descendant of Parashuram Bhao, arrived with his grand retinue and having obtained darshan of Swāmījī, near the avenue beyond the gateway to the town between the Krishna Ghat and Sonur and having welcomed the Swāmi and received his blessings, escorted him to the Dharmashala where the camp for Srī Swāmi had been arranged and having received phalamantrākshate returned to the Wada.

24th December 1851.—Having arranged Samārādhane in the Mutt for the day at his expense the Chief of Miraj arrived at the Mutt at four o'clock in the afternoon and invited the Swāmījī to his Wada to have the

night's pooja of the Mutt performed there. Accordingly Srī Swāmījī soon after sunset, arrived at the Wada at the head of his own and the Chief's escort. The evening bath and pooja having been duly conducted, the Chief arrived just in time for the Mangalārathi. After receiving it, he was asked to take his seat in the Swāmī's front and after a brief and happy conversation had the prasādam, etc., conferred on him by the Swāmi and took leave after the usual blessings followed by exchange of presents and phalamantraākshate. It was exactly midnight when the Swāmi returned to the Mutt.

25th December 1851.—Akbarnis, Veerashaiva Srī Channiya obtained darshan of Srī Swāmi in the Mutt.

27th December 1851.—Miraj (Contd.).

Srī Annasaheb Patwardhan, accompanied by his relations, family, friends and followers, arrived at the Mutt and had darshan and blessings of Srī Swāmījī.

Do. Annafadki.

Srī Drāvida Sāstry took the Swāmījī to his house and had pooja performed there.

Srī Annasaheb Patwardhan sent his Dewan to escort Srī Swāmījī to the garden of his Wada and worshipped him there.

The assembled Pundits, laukīkas and others also received phalamantrākshate with blessings of Srī Swāmījī.

29th December 1851.—Miraj (Contd.).

Vyākarana Sastrīs who studied under the Chief of Patwardhan worshipped the Swāmījī in their houses.

30th December 1851.—Srī Annasaheb Phadke came to the Mutt and had darshan.

1st January 1852.—Tasgaon.

3rd January 1852.—The Rājkumar of the Patwardhan Chief of the place and his mother visited the Swāmi and had darshan, blessings and presents.

4th January 1852.—Srī Ganesha Bāba, son of the Patwardhan Chief of the place, a descendent of Parashuram Bhao and his Dewan Kārbhari arrived at the Mutt at the head of their retinue and escorted the Swāmījī to their Wada with all pomp and performed pādapooja and received blessings of Swāmījī.

The Subhedar, Sheristedar and other officials had Samārādhane performed at the Mutt and had darshan and blessings of Srī Swāmi.

The leading citizens of Tasgaon had darshan and blessings of Srī Swāmi.

5th January 1852. Camp: Sangli.

Srī Dhondu Rao Bāva son of Srī Chintamani Rao, Chief of Sangli, arrived at the head of his retinue at the brook outside the town and received the Swāmījī with a right royal welcome and after profound praṇāms escorted him in grand procession through the Petta and lodged him to Srī Venkoba Temple and took leave of Srī Swāmījī after having received his blessings and phalamantrākshate.

6th January 1852.—His Holiness was taken by the Chief of Sangli in great state to the latter's Wada and was worshipped by the assembly. The usual formalities followed.

9th January 1852.—Srī Dhondu Rao Saheb took Srī Swāmījī to the temple of Srī Ganesha, constructed by his father Srī Chintamani Rao Saheb, and also showed the Swāmījī round the zoo garden of the place.

9th January 1852.—The Smārtha Brahmans of Sangli Petta escorted the Sāwmījī to their houses and performed pādapooja.

Do. Vyakaraṇi Sāstris.

12th January 1852.—The whole family of Srī Dhondu Panth had darshan of Srī Swāmījī at the Mutt.

13th January 1852.—Three Smārtha Yatīs paid visit to Srī Swāmījī.

14th January 1852.—Islampur.

17th January 1852.—The Bhao Saheb Pradhāni of the Rāja of Satara, residing here, arrived at the Mutt in state and obtained darshan and blessings and extended invitation to the Swāmījī to the Wada, to perform the evening pooja there, which was done in due solemnity.

18th January 1852.—Same as above. Pādapooja performed at the Wada.

19th January 1852.—Kasigaon.

20th January 1852.—Saidapur, at the confluence of Koina and Krishna.

21st January 1852.—The entire Vaidīka community of Karadi arrived and obtained darshan of Srī Swāmiji.

22nd January 1852.—Saidapur.

23rd January 1852.—Humrej. Distribution of prizes in the shape of Dhoties, etc., to scholars who participated in Vyākaraṇa discussion.

Subhedar of Mahsur Taluq obtained darshan of His Holiness.

25th to 27th January 1852.—Padli village.

28th January 1852.—Sātāra. Bhooridakshine to those accompanying from Padli.

1st February 1852.—The Musalman Jaghirdar of Satara obtained darshan of Srī Swāmijī and made cash offering.

One of the "Ashtapradhan" ministers arrived at the Mutt and obtained darshan of His Holiness.

He was accompanied by his Khārbhāri.

Both of them offered sambhavane.

5th February 1852.—Presents sent to the Collector of Satara by His Holiness included Kodiyal sugar 1½ seers, Chakkoth fruits 5, Gauvas 40, Lime fruits 20.

6th February 1852.—The adopted son of the Raja of Satara, accompanied by his cavalry, musketeers "Sanga", Dunka horse, chopdars carrying elephant tusks, Kārbhāri and other retinue, arrived at the Mutt, was welcomed by "Srīkāryakarta" and other officials of the Mutt at the gate. The visitor, on darshan of His Holiness, made deep obeisance, made a cash offering (sambhavane) and sat in front of His Holiness.

After a brief and happy enquiry about mutual welfare, the visitor bade Srī Swāmījī warm welcome to the ancient capital of Maharashtra and was conferred phalamantrākshate, flowers, fruits, etc., before taking leave.

Srī Reddy of the hospital of Satara, obtained darshan of His Holiness.

7th February 1852.—Srī Rāṇi, spouse of the Rāja of Satara, accompanied by their adopted son and Kārbhāri at the head of their escort composed of cavalry, musketeers, Bhalya force, elephants, Tāsāmar, hornblowers, music and band, mounted on "Karnātak" palkee, arrived at the Mutt and formally invited His Holiness to the Palace. His Holiness, thus accompanied by the combined paraphernalia of the Palace and the Mutt, started to the Palace. On arrival at the main gate of the Palace, the Rāja's son welcomed him, made profound praṇām and conducted His Holiness straight to the Āsthānam

where the family deity was worshipped and seated him on a square seat with a reclining board and covered by deer skin. He then sat in front of His Holiness and had pādapooja performed to His Holiness by the Upādhyāya Bāva, accompanied with offerings of huge trays containing flowers, fruits, etc., sambhāvane, and costly khillats of Cashmere shawls, laced dhoties, laced shawls, etc.

His Holiness was then conducted to the inner apartment upstairs where the Queen mother, Srī Rāṇi, was seated on a reclining chowki, clad in silver chaddar. The Rāṇi rose and performed prar ām and had pādapooja performed by the Upādhyāya Bāva and offered trays containing fruits, flowers, shawls, etc. His Holiness in return bestowed costly presents of laced sari, etc., to the Queen Mother and similar khillats on the adopted son along with blessings and phalamantrākshate.

His Holiness then starting on the return journey after leave-taking to the Mutt and seated in his palanquin, bestowed flower garlands, phalamantrākshate, etc., on all the officials and retinue of the hosts and was escorted to the Mutt by the Kārbhāri.

Later, the Kārbhāri arrived and was granted darshan and blessings.

8*th February* 1852.—Another of the "Ashtapradhān" ministers arrived at the Mutt and having obtained darshan of His Holiness, conducted the Swāmījī to his house and performed pādapooja.

The Queen Mother arrived at the Mutt and obtained darshan of Srī Swāmījī and had blessings conferred on her.

10*th February* 1852.—Srī Nārayanāchar of Satāra conducted His Holiness to his house and performed pādapooja.

11th February 1852.—Son-in-law of Srī Satāra Mahārāja, persuaded by his spouse arrived at the Mutt, accompanied by a grand escort, and after obtaining darshan of His Holiness, invited His Holiness to his house to accept pādapooja there. Accordingly, His Holiness was conducted in State to his house and was begged to grace the reclining seat arranged for the purpose in the hall upstairs. As the Swāmījī was installed in all formality, the Chief called upon his Upādhyāya Bāva to perform pādapooja to His Holiness, who accepting the presents offered in numerous trays, conferred his blessings on the princely couple and khillats of shawls, saries, etc., along with phalamanträkshate. Among the presents offered by the hosts was a steed of finest breed for carrying Dunka. The pooja being over, His Holiness was escorted by the host to the Mutt, on alighting where His Holiness conferred phalamanträkshate. The host then took leave of Srī Swāmījī.

Later in the day, one of the Ashtapradhans, the 'Bhai' Saheb arrived at the Mutt, and conducted His Holiness to his house in all grandeur and performed pādapooja.

13th February 1852.—The maternal uncle of Srī Maharaja of Satāra and his sons visited the Mutt, had darshan of Srī Swāmījī and escorted His Holiness to their house and had pādapooja performed by their family Upādhyaya Bāva.

14th February 1852.—Sadar Munsiff Dharwar Srīnivasa Rao arrived at the Mutt and obtaining the consent of His Holiness, conducted him to his house, and performed pādapooja.

Some of the Pundits, named Vyākaraṇi Rāmāchar, Vyākaraṇi Karadi Nānasastri, Nyāyika (Logician) Hari

Achar, Vyākaraṇi Purānik Govinda Sastri, Sātara Narayanachar, Wai Vyākaraṇi Bālachar, Shamachar and Bhojachar of Poona, were present.

17th February 1852.—Yejman Karadi Kārbhari who had built and endowed Srī Lakshmī Nārāyanaswāmi temple at Satara, conducted His Holiness to his house and performed pādapooja.

Other Pundits mentioned: Nyāyika Balakrishna Sastri, Vyākaraṇi Bhaskara Sastri, Nyāyika Rāmāsastri of Godavari Jois, Vyākaraṇi Rāma Sastry.

The Queen Mother, spouse of Srī Mahārāja of Satara, made a gift of a (female) horse to the Mutt, with all accessories.

18th February 1852.—His Holiness moved out to Vodotha village on the bank of the Krishna.

19th February 1852.—Vadotha.

18th Feb. 1852.—Vadoda, near Krishna bank. *20th Feb.* 1852.—Devoor. *21st Feb.* 1852.—Lonagaon. *23rd Feb.* 1852.—Jujori. *26th Feb.* 1852.—Sasel Wadi. *27th Feb.* 1852.—Jehuri. *27th Feb.* 1852.—Benuri.

28th Feb. and 1st March 1852.—Poona.

15th March 1852.—Immediately after "Abigamana" to-day, Srī Govinda Sāstri escorted the Swāmījī to Pārvati Hill with all the temple honours and officials and lodged His Holiness to a pavilion prepared specially for the purpose by the Government and made complete arrangements for the pooja, etc., of Srī Hayagrīva, Samāradhane, etc.

15th March 1852.—Poona.

15th March 1852.—Camp: Wada of Srīmant (Peshwa) near temple of Gadādhara (Pārvati Vishnu-devālaya) family, temple of Srīmant Peshwa.

15th March 1852.—Arrival in Poona.

18*th March* 1852.—Srī Arcot Balakrishna Modaliar, his brother, sons, and their wives all had Samashrayanam at the hands of Srī Swāmi.

19*th March* 1852.—Sāligram Triumbuk Sastri escorted Srī Swāmījī to his house and performed pādapooja.

21*st March* 1852.—Camp: Poona (Contd.).

Mohan Sastrī's visit to the Mutt who escorted His Holiness the Swāmi to his home.

27*th March* 1852.—Rāmadayal: Rāmadayal of Gujerpet visited the Mutt and escorted His Holiness the Swāmījī to the Rāmaswami Temple with all honours and had a grand pooja performed and had Srīpāda Tīrtha for himself and to all those present.

28*th March* 1852.—Kārbhari of Shrīmant (Peshwa) Sadasiva Rao Manikeshi Rao and his spouse visited Srī Swami in the Mutt and obtained darshan and offered costly presents.

5*th April* 1852.—Nāthu Rahujee's visit to the Mutt. Sahukar Dayaram's visit. Shroff Konkanastha Brahman's visit and seva. Sindhia's Vakil escorted Srī Swāmījī to his home and worshipped.

6*th April* 1852.—Balaji Pant Nathu's visit to the Mutt and pādapooja. Vidwan Bālāchārya's visit to the Mutt and pādapooja. Pādapooja by some merchants of the Petta.

7*th April* 1852.—Purohit of Shrīmant (Peshwa) escorted the Swāmījī to his house and performed worship.

8*th April* 1852.—Tulsiram Ambādas (of Guzerat) took the Swāmi, to the temple of Viṭhoba, constructed by him and had pādapooja performed by the Brahmans there.

8*th April* 1852.—Vidwan Neelakantha Sāstri had darshan of the Swāmījī in the Mutt and escorted the Swāmījī and worshipped him in the Mutt.

10*th April* 1852.—Guzerati Bhagavandas had Samārādhane perfoımed in the Mutt and received Tīrtha and prasādam from His Holiness.

11*th April* 1852.—Vaishnava Bhakta Krishna Setty convoked an assembly of the leading Vaidikas and Laukīka Brahmans in the Rāmaswami Temple at Tulasi Bagh, escorted the Swāmi thither, seated the Swāmījī on a big Peeṭham in front of the Deity, worshipped the Swāmījī. His spouse, daughter and son-in-law followed suit.

13*th April* 1852.—Camp: Mundba.

Note.—Some of the Vidwans present in the Camp: Nārāyana Sastri, Triumbak Sastri, Mohan Sastri, Bhikku Sastri, Gopalachari, Dhondo Sastri, Bhajachar, Vināyaka Sastri, Balachar of Dharwar, Malkhed Chinnayachar, Krishna Sastri, Abachar, Ghanapathi Vaidika Baba Deekshit, Mahadeva Ghanapathi, Vyākarani Vedeshwara Sastri, Pārvati Govinda Sastri, Dharwar Raghavachar, Dharmapuri Rajachar, Mysore Bheemachar, Vyākarani Chintāmani Sastri of Wai, Vedānti Krishnachar, Jayachar, Gurayachar, Thamanachar, Seetharamachar, Durvasachar, Naiyayaka Rāma Sastri, and a number of advanced students.

14*th April* 1852.—Camp: Moregaon on the banks of Bheema. (Srīmant's) spouse presented a palanquin (glass) with yellow damask quilt, three pillows, and a white damask covering for the palanquin to Srī Swāmījī.

17*th April* 1852.—Moving of the camp to Sikharapur. Passing through

18*th April* 1852 to 10*th May* 1852.—Camps: Ranjangaon, River Gode, Narayanagaon, Samploo? Chasu, Amthanagar, Wadgaon, Shingwa, Lahori, Ganoo, Kallara Bhagavati, Gokalgaon, Talegaon, Maraligaon, Mosalgaon, Sindhia, and reached

10th May 1852.—Camp: Nasika, Panchavati, Sindhi Purohitawad on the Godavari.

10th May 1852.—At first Nasik on the southern bank, immediately, and later moved out to Mahārāni Rajeebai Wada on the northern bank to the west of Panchavati.

11th May 1852.—Arrival at Nasik on the Godavari.

17th and 18th May 1852.—Nasik.

19th May to 20th December 1852.—Camp: Purohitwad of Nasik.

10th June 1852.— Nasik (*contd.*). Srī Tiruvīdhi Sreenivasachar of Surapura escorted Srī Swāmījī with all the Palace honours to his house in a golden palkee with Punchakalash and placing him on a large peeṭham, washed the holy feet of Srī Swāmījī and received Srīpāda Thīrtham.

1st July 1852.—Chāturmāsya Sankalpa. For Mrittikā-sangrahana His Holiness's visit to Aswatha to the east of Baji Bai Wada.

2nd July 1852.—Tengale Srī Appalācharya of Jagannath (Puri) came to the Mutt and had darshan of Srī Swāmījī.

5th July 1852.—Santarpane by the Mutt for all the Smartha Brahmans in Nasik at the Srī Ramaswami temple followed by bhūrīdakshine for 1,500 guests.

15th July 1852.—Srī Annasastri, a resident of Bombay (native of Mule, a village on the road from Nasik to Surat), underwent "Samasrayanam," at the hands of His Holiness and was given the name of Srīnivasacharya, by which he was to be known from thenceforward.

1st August 1852.—On the occasion of the flood of "Vriddha Ganga" in the Godavari, Pooja to the river mother by His Holiness.

12th September 1852.—Dewan of Collector's Office, Nasik, obtained darshan of Srī Swāmi in the Mutt.

Sadar Munsiff, Fauzdar Chitnis and other Muslims along with them were granted interviews by His Holiness in the Mutt and offered sugar candies, pomegranates and other fruits by way of offerings to Srī Swāmījī.

16th August 1852.—Camp: Sindhia-Holkar Purohit-wad.

28th September 1852.—Srī Seetharam Bhatjee having finished Srīmad Bhagavatha Pārāyaṇam in seven days, came to the Mutt and obtained darshan of Srī Swāmījī and offered cash sambhāvane.

29th September 1852.—Camp: Makhmalābad.

30th September 1852.—For "Utthānam" on the conclusion of Chāturmāsyam, His Holiness this day went out to Makhmalābad and returned to Purohitwada. Accompanied by all the Royal honours, His Holiness repaired to the Ramaswami temple at Panchavati, passing through the main thoroughfare. As he reached the gateway with the tower, His Holiness alighted from the Palkee and going round the shrine reached the inner hall of the temple to where the Deity was enshrined. The Konkanastha Brahmans who are the worshippers in the temple performed "Ārathi" and "Nivedana" of sugar in a plate and presented it as Prasādam to Srī Swāmījī with two cocoanuts and Tulsi. His Holiness accepting the same and having performed "anjali" (with folded hands) made presents of costly dhoties to Srī Rāma and sari, etc., to Srī Sītā Devi.

After distributing cash presents to the people assembled, His Holiness returned to the Mutt.

3rd October 1852.—Srī Malkhed Chinnayachar of Poona commenced study of Srī Bhashya, sitting at the feet of His Holiness.

5th October 1852.—Srī Sadasiva Kukrev Deshmukh Chandwadikar ("Nigpat"?) representative of Holkar Government had darshan of Srī Swāmi in the Mutt.

7th October 1852.—Srī Damodar Bāvājī (Vaishnava) came to Srī Swāmījī, and after darshan requested the Swāmi to pay a visit to the temple and have darshan of Srī Srīnivāsa at Nasik of which he was the "Services Manager". Readily complying with the request, His Holiness, accompanied by the Mutt paraphernalia as well as the music, band, birudas of the temple, started and passing through the main thoroughfare, reached the temple. At the main gateway he alighted and entering, obtained darshan of the Deity as the Ārathi of camphor was waved, and contemplated with folded hands. The Ārathi and the cocoanuts, etc., in trays having been offered to him, he accepted the same and was begged to take his seat at the head of an "Āsthānam" (assembly of learned pundits, officials and others). Srī Damodar Bāvāji then performed pādapooja and waved the camphor Ārati before him and presented to the great Ācharya costly shawls, alwans, etc., and 'lānkala' dhotis to every one of the Vidwans of the Mutt (amongst whom were the celebrated Nātampalli Srī Anandālwar of Melukote, author of the famous "Vedantha Vādāvali" (and grand-father of Srī M. A. Srinivasan, Ex-Vice-President of the Gwalior Council), and also Srī Akkārkanni Annangar Achariar of Melukote. The whole audience then received individually phalamantrākshate from His Holiness' hands. The Assembly concluded, Srī Swāmījī went round the temple and passed out of the gateway, accompanied by the grand assemblage. Seated in his palanquin the Swāmi was taken in procession through the main streets of Nasik. On the

way, the Muslim Fauzdar and his kinsfolk and other leading people joined the procession and escorted the Swāmi to the Mutt. Having received phalamantrākshate, flowers, garlands, pomegranates, etc., granted by His Holiness, they took leave of the Swāmi and went back to their offices.

10*th October* 1852.—Srī Damodar Bāvāji, Services Manager of Srī Srīnivasa temple, came to the Mutt and having darshan of Srī Swāmijī begged him to visit the temple again on the occasion of the approaching Dasara celebration and preside over and be patron of the same.

12*th October* 1852.—Malkhed Chinnayachar's (of Poona) mother and elder sister had Saraṇāgati performed for their sakes by His Holiness in Lord Sri Hayagrīva's Sannidhi.

20*th October* 1852.—Accepting the invitation by Srī Damodar Bāvāji, His Holiness proceeded in state to Srī Srīnivasa Swāmī's temple. His Holiness was present at the "Āsthānam" of the Deity and after the Deity had been taken round the temple in a small rath, and brought back to the Hall, His Holiness viewed the Mangalārathi and returned to the Mutt after visiting Srī Murali Gopalaswamī's temple and viewing the Ārathi of camphor, and receiving thereafter pādapooja there by Srī Damodar Bāvāji and others.

20*th December* 1852.—Camp moved out to Adgaon.
21*st December* 1852.— ,, to Sakengaon.
22*nd December* 1852.— ,, to Nippad.
24*th December* 1852.— ,, to Vinchoor.

Srī Patwardhan of Vinchoor, on hearing of the approach of His Holiness, came out a long distance from the place and waited with all his paraphernalia, music, band, etc., welcomed His Holiness, and after

making profound praṇāms escorted Srī Swāmījī to Srī Ramaswāmi temple of the place and supplied all the articles needed for the Samārādhane in the Mutt for the day, and returned to his Wada after receiving phalamantrākshate.

25*th December* 1852.—Camp: Mukheda. In the morning, soon after the "Abhigamanam", the Vinchod Patwardhan, accompanied by a large retinue, arrived at the Mutt and escorted His Holiness to his Wada and performed pādapooja on a grand scale and presented dhoties for the Kāshāya Vastram of His Holiness before receiving phalamantrākshate. Every member constituting his retinue then receivec. phalmantrākshate and blessings.

27*th December* 1852.—Camp: Kopergaon on the Godavari.

28*th December* 1852.—Camp: Rahuri.

30*th December* 1852.—Camp: Belapur.

Camp: The Subedar of Lahori Taluk obtained darshan of His Holiness in the Mutt.

1*st January to* 23*rd January* 1853.—Camps: Sonaigaon, Vandole, Ruvigaon, Gokargaon, Murajgaon, Patgaon, Chavadgaon, Maungi, Rophali, Barloni, Madgaon, Anagar, Savaleswar, Sholapur.

24*th January* 1853.—Camp: Sholapur. The Purohit of Marwaris in the place underwent "Samasrayanam" at the hands of Srī Swāmījī.

25*th January* 1853.—Camp: Sholapur.

27th *January* 1853.—Camp: Sholapur. The Marwaris of the place escorted the Swāmījī to Srī Ramaswami's temple and had pādapooja performed by their Purohit.

28*th January* 1853.—Camp: Sholapur (Contd.).

29th January 1853.—Camp: Kumbhāri.

30th January 1853.—Camp: Khardal.

31st January 1853.—Akkalkote. As His Holiness moved out from Khardal to Akkalkote, the Raja of Akkalkote sent word to the Srī Swāmījī with his Dharmādhikāri requesting him to grace the garden outside the town for a while. His Holiness having complied, without losing time, His Highness, the Raja Srī Shaji Bhosle Appasahib, accompanied by his sons the princes, his younger brother, and his musical band, musketeers, tasamar, elephant bearing kettle-drums, ensign bearing elephant, elephants bearing silver howdah, nobut on elpehant, etc. himself, his sons and brother, each mounted on howdahs covered with kinkob, arrived at the garden where His Holiness had rested, alighted from the howdah, and walking to the seat on which His Holiness was seated, and having made deep obeisance, asked permission to be seated on a carpet in front of His Holiness having trays filled with flowers and fruits before His Holiness. His Dewan, Atlekars, Purohit, Pundits and others followed suit making praṇāms, placing the trays of flowers and fruits which they carried in front of the Swāmījī. A brief and earnest enquiry about mutual welfare ensued between the guest and the host, His Holiness with his own hands garlanded the ruler and clothed him with a pair of red Kashmeer shawls and bestowed on him phalamanträkshate. Scarcely had he done this when the chief implored his guest to get up the howdah and proceed to the capital. The Swāmījī raised no objection. He then sat in his own palanquin and was escorted to the place where the elephant—bearing the howdah stood. The Swāmījī having been placed in front, the Raja took his place in

the back seat of the howdah while the princes occupied the other howdahs. The procession moved out escorted by the cavalry. During the progress of the procession the Raja made detailed enquiries about the welfare of the ruler of Mysore to which His Holiness gave full answers. The procession passed through the streets and entered the fort, at the other end of which the Swāmījī alighted near the gate. Throughout the passage to the temple, His Highness offered his supporting hand to the Swāmījī. When His Holiness had been appropriately lodged in the temple, the Srī Swāmījī conferred blessings and phalamantrākshate on the Raja, his sons, brothers and members forming the retinue. The Raja introduced to His Holiness individually every one, then took leave of the Swāmījī for the day and sent his kārkun with lavājama for 450 seers of rice, etc., for Santarpane in the Mutt.

1*st February* 1853.—After Abhigamanārādhanam in the Mutt, Srī Shahjee Bhosle Appasaheb, Raja of Akkalkote, with his sons and brothers, arrived at the Mutt, had darshan of the deity and received thīrtham and prasādam and His Holiness then led the Raja and his retinue to the Āsthanam. There the Raja made pranām and begged the Swāmījī to grace the Palace with his presence and extend to him the privilege of performing pādapooja. His Holiness acquiesced and asked his Royal host to be seated on an Āsanam. After a happy conversation for sometime, His Holiness having conferred phalamantrākshate on the Raja and his retinue, the Royal host returned to the Palace.

He then sent his sons and brothers with all the state paraphernalia to escort Srī Swāmījī to the Palace. They arrived at the Mutt, and acquainted His Holiness with

their sacred mission. His Holiness then started to the Palace with the combined birudas and maryādas of the Mutt as well as those of the Palace. As the Swāmījī reached the Palace gate the Raja welcomed him with the utmost warmth, and led him to the interior, holding the Palkee, and seated him on a raised seat in the centre of the hall with the deerskin placed over it. He then had pādapooja duly performed to His Holiness with ceremony by his Purohit. Among the presentations made on the occasion was a beautiful elephant.

After this seva by the Raja, the entire Vaidika mandali present was honoured with Thambool, etc. His Holiness having conferred blessings and phala-mantrākshate on his host and members of his retinue, took his seat in the palanquin and started on his return journey to the Mutt. His Royal host led him as far as the outer gate of the Palace where he received phala-mantrākshate. His sons and brothers then escorted the Swāmījī to the Mutt, taking with them the supplies for the day as on the previous day for santarpane, etc.

2nd February 1853.—As His Holiness started from Akkalkote to Nāganasore the Raja Srī Shahjī Bhosle Appasaheb, his sons and brothers arrived at the Mutt with full escort and conducted him to the outer gate of the town and after praṇām, received blessings and phala-mantrākshate at His Holiness' hands and bade good-bye to him.

3rd to 28th February 1853.—Camps: Manoor on the Bheema river, Khedemaneru on the Bheema, Salutare, Atreri, Nagathana, Bijapur, Jammalu, Mulavad, Khud-gandi, Anagodi, Mammatgeri, Konnur, Naregund.

1st March 1853.—Camp: Naregund. As His Holiness Srī Swāmījī arrived at the Dharmasāla with the

big well in the garden outside the place, the Raja Srī Appasaheb and his son Bāba Saheb, the Prince, came to the spot and after performing deep praṇāms, engaged in brief conversation about mutual welfare, and received phalamantrākshate. His Holiness then was requested to start towards the Srī Viṭhoba temple which had been prepared for lodging him. Escortec by Srī Bāba Saheb, the Prince, His Holiness seated in his palanquin, at the head of the combined array of horsemen, tāsāmàrphi, musketeers, hornblowers, drummers, musical band, etc., and accompanied by the retinue of the Raja, His Holiness reached the temple and conferred phalamantrākshate on his host and conferred blessings on all.

The Raja then took upon himself the task of conducting the pooja, samārādhane, etc., in the Mutt for the day at his expense.

In the evening His Holiness sent the Mutt honours and torch-bearers and agent to escort the Raja to the Mutt for darshan and seva at the time of the evening worship. The Raja with his son and retinue arrived accordingly and viewed the entire course of worship from the commencement to the concluding "Sāttumorai" and Mangalārath. His Holiness then being seated in the Āsthānam, the Raja also sat down along with the retinue. The Mutt people then distributed sandal paste, betel-leaves, flowers, etc., among the distinguished gathering. For sometime, "Vākyārtham" took place. The hosts then offered sambhāvane to His Holiness who then conferred his blessings and phalamantrākshate on all present. The hosts then took leave. This being over, the samārādhane for the night took place.

2nd March 1853.—After Abhigamanārādhane in the morning was over, as His Holiness was preparing to

leave Naregund for Navalgund, Srī Bāba Saheb, son of Srī Appasaheb arrived at the Mutt and begged the Swāmījī to pay a visit to the temple which he had built and dedicated to Srī Srīnivāsa and then proceed on his journey, His Holiness readily agreed and had darshan of the Deity and Mangalārathi was offered. His Holiness was then escorted as far as the outskirts of the town with all the honours as when he arrived at the place. There Srī Bāba Saheb performed praṇām and received phalamantrākshate and blessings and took leave of His Holiness.

3rd to 13th March 1853.—Camps: Annigiri, Mulugund, Lakshmīswara, Siddhāpur, Mardore on the banks of the Varada river, and on to Honnari, Medleri, Irani.

16th March to 9th April 1853.—Camp: Harihara.

10th April 1853.—Camp: Harihara. Telugu New Year's Day.

11th April 1853.—The Pārupatyadar of Srī Harihareswar temple performed pādapooja to His Holiness, as he passed in front of the temple opposite the southern gate of Srī Harihareswara temple.

Srī Kashīpathi Deekshit, Srī Sangalige Varāhāchar, Pauranik Tengale Srī Krishnamachar, the Managar of the Octroi Office, Kote Chandaki Subbannachar, escorted His Holiness to their respective houses and offered pādapooja.

16th April 1853.—Achar of Saswadi had darshan of Srī Swāmījī in the Mutt.

17th April 1853.—Sahukar Seenappa, Yagnappa Dikshit, Sivappa Sastri, Srinivasa Dīkshit offered pādapooja to Srī Swāmījī in their respective houses.

19th April 1853.—Devara Bilikere.

20th April to 27th May 1853.—Camps: Tyavanigi, Madevarahalli, Pāndavapatti, Bukkāmbudhi, Kadur, Banavar, Arasikere, Gandashi, Anebagur, Channarayapatna, Attiguppe, Melukote.

31st May 1853.—Camp : S. Koppal.

Sannad presented by His Highness the Mahāraja to Srī Swāmījī in commemoration of his triumphal itinerary, mentioning gifts of Golden Palanquin and other honours.

1st June 1853.—His Highness the Maharāja's arrival at Subbarayanakoppal to welcome His Holiness after the prolonged tour 1850 to 1853.

5th *June* 1853.—Mysore.

14th July 1855.—Presentation by His Holiness Srī Swāmījī to the temple of Tirumalai Tirupathi, elephant named "Vājapeya" with accessories.

12th September 1855.—Camp: Raghavapur, Gundalpet Taluk.

Dasara.—Letter from Mukhāmi addressed from Palace to His Holiness acquainting His Holiness of the deep gratitude and pleasure of His Highness the Maharaja on hearing that His Holiness was pleased to confer on the Governor of Bengal passing that way phalamantrākshate and khillats of shawls, etc. The letter also contains His Highness' detailed report to His Holiness of the visit of the Governor-General accompanied by his daughter to Mysore and expressions of His Highness' gratification of the successful termination of the visit of the Head of the Government of India to the State.

6th April 1856.—Raghavapura.

14th May 1856.—Vignāpanāpatrika by His Highness the Maharaja inviting His Holiness for the Upanayanam and Samasrayanam of Prince Srī Devapārthivaru, brought

with the usual pomp and ceremony in palanquin with full escort.

15th May 1856.—Krishnarajendrapura Agrahar.

16th May 1856.—Arrival at Mysore.

His Highness with full escort welcomed His Holiness near Dalawaykere and led His Holiness on to the Mutt at about 6–30 P.M. (Salute of 21 guns from the Palace Bathery).

In the evening, at Karikal Thotti, pādapooja by the Srī Devapārthivaru to His Holiness in connection with his Upanayanam.

4th June 1856.—Pādapooja to His Holiness in the Palace by Mahārāni Her Highness Srī Ramāvilas Sannidhāna on the conclusion of Kotibilvārchana.

19th June 1856.—Srī Hemmige Biligirirangachar of "Nāmathīrtha Totti" of Palace, and his brother Srī Ramaswamaiya escorted His Holiness to their house and received Srī Pādathīrtha after performing pādapooja.

28th June 1856.—His Highness' visit to His Holiness for special darshan and Thīrtham on account of Saturday.

29th June 1856.—Visit to the Mutt of Sow. Srī Puttammanniavaru, daughter of Srī Puttaswamiavaru of "Madana Vilas" for seva and darshan, it being her Birthday celebration.

19th July 1856.—His Highness' visit to the Mutt for Seva and Srīpāda Thīrtham, it being Saturday and also His Highness' Birthday.

21st July 1856.—Chāturmāsya Sankalpa. Presence of His Highness the Maharaja at the Mutt on the occasion of "Pancha Shanti".

8th August 1856.—Presence of His Highness at the Vajradōlōtsavam, in the Srī Mutt.

16th August 1856.—His Highness' presence in the Mutt for seva and Srīpāda Thīrtham, it being Saturday.

29th August 1856.—His Highness was escorted in full State by Palace Jois, Vidwan Srī Venkatacharya to his house for pādapooja and Srīpāda Thīrtham.

7th November 1856.—His Holiness, escorted as far as the Nagārkhāna by His Highness, moved out to Koppal (Seringapatam) Mutt, after conferring phalamantrākshate with blessings on His Highness.

28th December 1856 *to* 1*st January* 1857.—Koppal.

8*th January* 1857.—His Highness the Maharaja's visit to enquire after His Holiness' health.

11*th January* 1857.—His Holiness escorted to Mysore by His Highness' grandson (son of Chikkabuddhiavaru) Srī Puttaswāmiyavaru.

12*th January* 1857.—Srī Puttaswāmiyavaru, son of Srī Puttaswāmiyavaru of Madana Vilas, obtained Darshan of Srī Swāmi on account of his birthday and received His Holiness' blessings and phalamantrākshate.

Sowbhāgyasāli Srī Chandravilas Ammanavaru having undergone Tulābhāram ceremony (weighing against gold and silver), His Holiness received pādapooje from His Highness the Maharaja in the Palace and conferred blessings and phalamantrākshate.

13*th January* 1857.—Srī Rangacharyar, brother of Srī Ahobilaswāmy in his 'Poorvāsramam', had darshan of Srī Swāmijī and brought khillats in the shape of shawls and cash offering (sambhāvane).

15*th January* 1857.—His Holiness moved out to Subbarayanakoppal.

12*th February* 1857.—His Holiness' visit to Karighatta Srīnivasaswāmy's darshan on the occasion of Rathotsavam.

30th September 1856.—Camp: Marehalli Srī Narasimhaswāmi temple.

11th October 1856.—Camp: Subbarayanakoppal.

24th October 1856.—Mysore.

25th October 1856.—His Highness' usual Saturday visit to the Mutt for thīrtham. At noon, His Holiness' visit to the Palace escorted by Bakshi Srī Channappaje Urs to grace the occasion of preliminaries of Tulābhāram of Sow. Srī Mahāmāthrusrī "Kannadi Totti" Sannidhāna Ammanavaru such as "Madhuparka, etc.", at "Karekallu Thotti".

26th October 1856.—Pādapooja by Srī Muddukrishnammanni rendered to His Holiness after Tulābhāram.

29th November 1856.—Srirangarajapuram. Pādapooja to His Holiness in the houses of the following and acceptance of Srīpāda Thīrtha:—

Srī Boodikunte Chakravarthi Krishnamachar.
„ Manchalkatte Srīnivasaraghavachar.
„ Kumbakonam Tatachar.
„ Lakshmipuram Krishnachar.
„ Sundarachar, son of "Tiruvarangamāndān" Srī Karur Seshachar.

29th November 1856.—His Holiness at Sosale Agrahar. On arrival, His Holiness received the warm welcome of the Taluk Officials, Pundits, citizens, merchants, etc., with temple honours such as Srī Saṭagopam, etc., from Srī Srīnivāsa temple. Lodgings in Srī Krishnamachar's house.

1st December 1856.—Srī Ranganarasimhachar, son of His Holiness Srī Vyasarayaswāmigalavaru in his "Poorvāshramam" visited the Mutt and obtaining darshan of Srī Swāmījī, offered costly khillats, shawls,

dhoties, etc., on behalf of His Holiness Srī Vyasaraya-swāmigalavaru.

3rd December 1856.—Srī Ranganarasimhachar, his brothers, son-in-law and others from Srī Vyasarāya Mutt visited the Mutt and having obtained darshan received gifts of shawls, etc., and blessings, phalamantrākshate, etc., from His Holiness.

4th December 1856.—Srī Vājapeyam Venkatachar escorted His Holiness to his house and received Srīpāda Thīrtham.

31st March 1857.—Srī Srirangachar, brother of His Holiness Srī Ahobilaswāmi in the latter's Poorvāshram, on his way to Melukote, visited the Mutt and received Srīpāda Thīrtham.

8th April 1857.—Srī Annayyachar and his brother Venkatachar, sons of Belgaum Srī Thimmanniengar, with their wives, had the privilege of Samāsrayanam at His Holiness' hands and offered cash presents of Rs. 200 along with other items of sambhāvane.

9th April 1857.—Surapuram Bukkapatnam Srīnivasathathacharya obtained darshan of Srī Swāmījī.

Reddies of Pavāgada, Venkatapur, Madakasira were granted privilege of darshan of Srī Swāmījī.

13th April 1857.—Navalpakam Srī Sellam Raghunathachar of Srīrangam with a number of Sishyas and grandson of Kanchi Srī Kumara Thathachar obtained darshan of Srī Swāmījī, with a number of others from Kanchi.

Srī Chakrapaniachar of Tamraparni valley was blessed with "Saranāgati".

27th May 1857.—Bookanakere.

28th May 1857.—Varāhanatha Kalhalli.

19th June 1857.—His Holiness Srī Swāmi of Tiruvaheendrapuram visited the Mutt and had interview with His Holiness.

7th July 1857.—Chāturmāsya at Kalhalli.

24th May 1859.—His Highness arrived at Subbarayanakoppal Mutt at 12 noon, and earnestly invited His Holiness to grace the occasion of the celebration of the 61st year (Diamond Jubilee) of his Pattabhishekam Mahotsavam (1799).

Accordingly His Holiness with the usual first class escort arrived at the Subbaraya temple where the Bodyguard cavalry and other infantry presented arms.

Proceeding, His Holiness reached the Srī Chandravilas Ammanniavaru's Chatram, where Jilokacheri Bakshi, Srī Chamappaji Urs and then Palace Vidwans, headed by Srī Kunigal Ramasastri, Jois Srī Singlachar, Ramagiri Shamachar, Koratagere Jois and others were present and received phalamantrākshate.

Then, having accepted the trays of fruits, flowers, shawls, etc., His Holiness bestowed phalamantrākshate on the Alekars and others.

His Holiness then got into the gold panchakalasha palanquin with two panchakalasha chatries on either side, with the Chamarams, Morchas, Asmangiri, etc., waving, arrived at Siddalingapur, where the son (in Purvāshrama) of Srī Raghavendra Swāmigalu offered Kashmere shawls to His Holiness and received phalamantrakshate, along with his brother-in-law, the son-in-law (Purvāshram).

As His Holiness proceeded further, Srī Thammiachar of Sosale His Holiness Srī Vyasarāya Swāmigalu Mutt and His Holiness' (Purvāshram) son welcomed the Swāmījī with kānika, fruit trays, shawls, etc., and received

phalamantrākshate. With the usual full escort His Holiness passing through the Doddapete, reached the Fort Gate as the usual salute of 21 guns was fired and having taken the salute of the Bodyguard and infantry in front of the Akhāda "Kemmannumatti" proceeded to the temples and was received with the usual honours. Having performed the sevas, His Holiness reached the Mutt.

26th June 1859.—His Highness the Maharaja arrived at the Mutt in the morning and performed Pādapooja to His Holiness and received blessings, phalamantrākshate and khillats.

His Highness the Maharaja ascended the throne on the 61st anniversary of his Pattābhishekam (according to the Indian Lunar calendar) to celebrate the "Diamond Jubilee" of his Pattābhishekam in A.D. 1799.

8th August 1861.—Camp: Koppal.

Demise of His Holiness Srī Srīnivasa Brahmatantra Parakālaswāmi, 5–30 P.M.

9th August 1861.—Turiyāshrama Sweekara by Srīnivasa Desikendra.

10th August 1861.—Pattābhishekam of Srī Sreenivasa Desikendra on the Brahmatantra Parakāla Peeṭham in the presence of His Highness the Maharaja.

13th August 1861.—Srīchūrna Paripālanam of late Holiness.

His Holiness Sri Srinivasa Deshikendra Brahmatantra Parakalaswami

23rd August 1861.—Arrived at Mysore, escorted by His Highness from Chandra Vilas Chatram.

His Highness visited the Mutt for Thīrtham from His Holiness, and received blessings and phalamantrākshate.

Srī Panthoji Subbarao visited the Mutt, and offered Sambhāvane, khillats to His Holiness.

28th August 1861.—His Highness the Maharaja paid his visit to the Mutt for Thīrtham at the hands of His Holiness and received khillat, phalamantrākshate and blessings.

7th September 1861.—His Holiness' Pāduka carried in State to the Palace for daily worship, etc.

15th September 1861.—Lord Srī Hayagrīva escorted to the Palace for worship there and "Dolotsavam" in the evening.

Among the presents offered by His Highness to the Lord was necklace with pearls and emeralds.

1st October 1861.—His Holiness visited His Highness in the Summer Palace at Mysore.

19th October 1861.—His Holiness moved out to Koppal for "Uththānam" (Viswarupa Yātra).

23rd October 1861.—Return to Mysore, escorted by His Highness from Chandra Vilas Chatram onwards to the capital.

Reception at Palace by His Highness and granting of blessings and phalamantrākshate by His Holiness.

1st November 1861.—From this day the administration of the Mutt was taken under personal supervision by His Highness the Maharaja through Chamundi Thotti Ilākha.

7th November 1861.—His Holiness was escorted by Srī Kopparam Venkataya Setty for pādapooja.

8th November 1861.—His Holiness proceeded to Melukote after brief halts at Koppal, and Bale Urs Chatram. On the route His Holiness had seva of Srī Srīnivasa at Tirumalasagar.

9th November 1861.—Arrival at Melukote.

24th November 1861.—His Holiness' visit to Thondanur temples: (1) Narayanaswāmi, (2) Krishnaswāmi, (3) Srī Bhāshyakar.

25th November 1861.—Arrival at Koppal.

7th December 1861.—His Holiness arrived at Mysore from Koppal. On the way, he was welcomed by His Highness near Chamarajapet (Siddalingapura) and Pundits, etc., with the usual palace and temple honours and salute of 21 guns at the approach to the fort.

11th December 1861.—Being the 59th Birthday (and the first Birthday Tirunakshatram after ashramasweekāram of His Holiness), His Highness the Maharaja in person visited the Mutt and escorted His Holiness to the Palace and performed pādapooja and was the recipient of His Holiness' blessings and phalamantrākshate.

20th December 1861.—At 10 o'clock in the morning His Highness the Maharaja visited the Mutt and after darshan of Srī Hayagrīva received Tīrtham and was present for an hour and a half at the Srī Bhāshya Kālakshepa by His Holiness His Highness was accompanied by Bakshi Puttamallappa. His Holiness while granting phalamantrākshate to His Highness presented laced shawls and Kashmere 'bhardoji' shawls to Srīman Bakshi Puttamallappa.

26th December 1861.—Srī Nāmagondla Subbasastri and Palace Vidwan Devanahalli Shamasastri were granted darshan and were awarded dhoties.

6th January 1862.—His Holiness visited Srī Prasanna Krishnaswamī's temple for Kothārotsavam and was joined there by His Highness the Maharaja for darshan of the Deity.

24th January 1862.—His Highness was present at the "Dolotsavam" in the Mutt.

16th February 1862.—His Holiness' visit to Karīghatta to attend the car festival of Srī Srīnivāsa.

18th February 1862.—Return to Mysore.

27th March 1862.—Srī Chakravarti Iyengar escorted His Holiness to his house, performed pādapooja and received Srīpāda Thīrtha.

22nd November 1862.—Visit of His Holiness to Sri Bakshi Narasappa's Chatram with Srī Hayagrīva for worship. Thereafter pādapooja to His Holiness and grant of phalamantrākshate, Prasādam, etc., to all present.

2nd December 1862.—His Holiness' sixty-first (shashṭipoorthi) Birthday visit to Palace. Pādapooja by His Highness the Maharaja and Srīpāda Thīrtha granted to the latter.

13th December 1862.—Visit to the temples.

His Holiness having invited His Highness the Maharaja, Srī Puttaswāmi, son of Srī Chikkabuddhi and Srī Madanavilasa Puttaswami and other Ursu noblemen for dinner in the Mutt, arrangements were made for the function in the Jaganmohan Palace.

At noon the guests, headed by His Highness, all arrived at the Mutt, had darshan and Thīrtha of Sri Hayagrīva and Sripāda Thīrtha of His Holiness, and proceeded to the Jaganmohan Palace. After the banquet His Highness the Maharaja and other guests returned to the Mutt for receiving Gandha (Sandal paste), Pushpahāra (flower garlands) and "Suttuvīlya" (betel leaves circularly and artistically arranged) in silver and golden plates. After every one had been honoured thus, His Highness performed praṇām to His Holiness and was followed by the others.

Blessings, khillats and phalamantrākshate were conferred on all the guests who now took leave of His Holiness.

4th January 1863.—His Holiness at Koppal and visit to Kothārotsavam at Srī Ranganatha temple (Seringapatam).

6th January 1863.—His Holiness was present at the Kothārotsavam at Srī Prasannakrishnaswāmi temple in Mysore and was joined by His Highness the Maharaja throughout the pradakshiṇams.

After seva, Sāttumorai, etc., His Holiness returned to the Mutt at 12 P.M. and His Highness to the Palace.

25th March 1863.—His Holiness having proposed to proceed to Melukote for Vairamudi Utsavam, under the command of His Highness the Maharaja, Ahlekars, Vidwans, Ursu noblemen, and the son of Srī Bakshi Chamappaji Urs came to the Mutt and submitted that all arrangements for the journey were complete. His Holiness then started under full escort and as the salute of 21 guns was fired from the Palace Bathery, His Holiness emerged from the northern gate of the fort and had scarcely arrived at the front of Srī Bakshi Narasappa's house, when His Highness the Maharaja reached there to give send off to His Holiness, and having performed praṇām offered a pair of laced shawls. The Vidwāns and others received phalamantrākshate and took leave of His Holiness. By noon His Highness arrived at the Koppal after receiving the usual temple honours from Srī Ranganathaswāmi and other temples.

26th March 1863.—Camp: Bale Urs Chatram.

27th March 1863.—Arrival at 8 o'clock in the morning of temple honours at Chikkayya's tank at the foot of the Melukote hills.

After accepting the same, His Holiness proceeded to and up the hill and arrived at the temple and performed sevas in all the Sannidhīs, *i.e.*, Srī Narayanaswāmi, Srī

Cheluvarayaswāmi, Srī Lakshmī, Srī Bhāshyakārar, Srī Pillai Lokācharya, Srī Manavālamahāmuni and Srī Vedantha Deshikar. In the Mutt at 10 A.M.

Visit to the temple for "Bherītādanam" in the evening.

28th March 1863.—Visit to Srī Yogānarasimha on the hill for seva and return to the Mutt.

29th March 1863.—Visit to Srī Narayanaswāmī's temple. The rest as on the 27th above.

30th March 1863.—Visit to Srī Narasimha Hill.

At 4 o'clock (P.M.) at the request of Srī Bakshi Singariengar of Bangalore, His Holiness was present in Srī Vanamamalai Mutt where a seva of Mantappadi was performed to Srī Cheluvarayaswāmi by the former. In the evening His Holiness was present at the Vairamudi Utsavam from Kirītadhāraṇam to the conclusion till the sealing up by His Holiness of the kirītam in the chest for despatch back to the Palace at Mysore.

31st March 1863.—His Holiness at Prahlādaparipālanōtsavam in the evening at Srī Desikar's Sannidhi.

1st April 1863.—His Holiness at the Kalyānamantap for Srī Gajendramoksham Utsavam.

2nd April 1863.—His Holiness at the Rathotsavam, and later at Srī Desikar's Sannidhi.

4th April 1863.—His Holiness' presence at the "Avabhritham" of Srī Cheluvarayaswāmi in the Tirukkalyani.

In the evening Srī Cheluvarayaswāmi had Srī Ramapattabhishekam alankāra in the Mutt.

5th April 1863.—His Holiness' presence at the Maha majjanam to Srī Narayanaswāmi.

10th April 1863.—His Holiness at Koppal.

Visit to Srī Ranganathaswāmi (Srīrangapatnam) in the evening.

12*th April* 1863.—Mesha Sankramana (Tamil New Year Day).

14*th April* 1863.—His Holiness' visit to Srī Srīnivasa at Karīghat hill.

16*th April* 1863.—His Holiness' return journey to Mysore.

After receiving the usual temple honours and grant of phalamantrākshate, etc., to the Vidwāns, officials and others at the chatram, His Holiness proceeded to the capital and was welcomed by His Highness the Maharaja near Bakshi Narasappa's house, who received blessings and phalamantrākshate, etc., followed by the same to Bakshīs Puttamallappa and Mādappa.

At the approach to the fort-gate the usual salute of 21 guns and the presentation of arms at the "Kemmanmatti" in front of the Palace.

Visit to temples in the fort.

16*th April* 1863.—In the evening His Highness the Maharaja arrived at the Mutt to receive the 'Mahāmajjana" Abhisheka Tīrtham of Srī Narayanaswāmi from His Holiness' hands direct.

Phalamantrākshate and khillats to His Highness and Bakshi Puttamallappa.

19*th April* 1863.—His Highness the Maharaja having sent a 'Vignāpana patrike' about 10 o'clock inviting His Holiness for the marriage of Srī Devapārthivarājaru under escort from the Mutt with ivory palanquin, band, chāmaras, silver maces-bearing Dwārapālakas, asmangiri, Mutt pandits met the invitation bearers near the Vighneswara temple outside the gate and brought it in state to the Mutt by Srī Mukhāmi Narasimhachar, who

was presented with a pair of shawls along with phalamantrākshate.

29th April 1863.—The marriage of Srī Devapārthivarāja, grandson of His Highness the Mahārāja, having been fixed to take place on the morrow, before Nāndi and Vratha Samavarthane was to be performed, His Holiness was escorted with Palace honours to "Karīkal Thotti" and was seated on the silver couch. His Highness the Mahārāja accompanied by Srī Devapārthiva advanced and performed pranāmam and presented shawls, etc.

30th April 1863.—His Holiness was escorted in pomp to the Palace and received pādapooja performed by His Highness and Srī Devapārthivarājaru. After tīrthasweekāram, presentation of Sambhāvane to His Holiness and granting of phalamantrākshate and khillats to His Highness, Srī Devapārthivarājaru and Bakshīs.

1st May 1863.—Celebration of marriage referred to above at 11 A.M. Present of Khillats along with blessings and phalamantrākshate, etc., to the bride and bridegroom.

16th August 1863.—It being the annual ceremony (Arādhane of His late Holiness Srī Srīnivasa Brahmatantra Parakālaswāmi His Highness the Maharaja arrived at the Mutt and performed Srī Pādukārādhane and received Thīrtham and offered Sambhavane.

17th August 1863.—His Highness the Mahārāja visited the Mutt and performed pādapooja to His Holiness.

13th September 1863.—Pādapooja to His Holiness.

9th October 1863.—His Holiness returning from Koppal whither he had proceeded for "Uththānam" was met and welcomed by His Highness the Mahārāja at Boppanahalli.

23rd June 1863.—Srī Hosadurga Krishnamāchar (afterwards the occupant of Srī Brahmatantra Parakāla Mutt Gādi), is mentioned among the Pundits to-day, only 24 years old then and writer of Champu called "Srī Keshavotsava Mālika" composed in a single night and dedicated to His Holiness Srī Srīnivasa Desikendra. (The subject of the work is Srī Chennakeshava of Belur.)

5th July 1863.—Chāturmāsya Sankalpa "Panchashānti" attended by His Highness the Mahārāja. Sambhāvane by His Highness.

8th August 1863.—His Holiness escorted to the Palace on the occasion of "Tiruvadhayanotsavam and Sāttumorai" in Kannadi Thotti on the 13th day of the demise of Srī Kempina Puttaswamaiyanavaru's mother.

Procession of Kumbham on elephant escorted through the streets in the fort and "Āchāryasambhāvane".

21st October 1863.—His Holiness on invitation went to the Palace to see the "Simhāsana" (throne) and returned to the Mutt.

Once again His Holiness proceeded to the Palace and had interview with His Highness the Mahārāja in the "Samukhada Thotti" and in company with His Highness, saw the display of artistic things, dolls, etc.

5th Nov. 1863.—Koppal.

8th February 1864.—His Holiness' presence in Srī Ranganātha temple for Prahlādaparipālana.

13th February 1864.—Rathasapthami. His Holiness' attendance at Rathotsavam of Srī Ranganātha.

24th February 1864.—His Holiness at Karīghat hill Rathotsavam.

1st March 1864.—Kalhalli.

18th March 1864.—Camp: Melukote.

19th March 1864.—His Holiness at Srī Tirunārāyanaswāmi temple at Vairamudi Utsavam in the night.

22nd May 1864.—Installation of Srī Hayagrīva image at Koppal Srī Mutt.

23rd May 1864.—Mention is made of a "Pāṭhasāla" in Koppal to where Srī Hayagrīva was taken and in honour of which, a Santarpane and Bhurīdakshine were done.

9th July 1864.—His Highness sent a pair of very costly laced shawls to His Holiness.

13th July 1864.—It being the 71st Birthday of His Highness the Mahārāja Srī Krishnaraja Wodeyar III ("Bhīmarathi Shānti") was performed in the Palace for His Highness. His Holiness was escorted to the Palace and received pādapooja performed by His Highness.

21st July 1864.—Chāturmāsya Sankalpam.

28th September 1864.—To Koppal for Utthānam. Return from Koppal Srī Mutt to Mysore. "Viwarūpayātre" on account of Utthānam. His Highness' welcome to Srī Swāmījī near Bakshi Narasappa's house. Praṇām and reception of His Holiness' blessings by His Highness.

State entry to fort after the usual salute from the Palace Bathery of 21 guns and presentation of arms near Kemmanmatti by the troops.

Visit to temples.

11th February 1865.—His Holiness' visit to Karīghat for Rathotsavam.

Camp: Koppal.

4th June 1865.—An entry in the Mutt cash book prophesies that at 18 ghatikas in the night there would be slight earthquake.

His Highness the Mahārāja arrived at Srī Mutt at 9 o'clock in the morning and after an interview lasting

an hour took leave of His Holiness after receiving blessings and phalamanträkshate and returned to the Palace.

18*th June* 1865.—On the occasion of the adoption by His Highness the Mahārāja of Srī Chamarajendra Wodeyar (Two years and three months old) His Holiness was escorted by Srī Subbarayaru with all royal maryādas through "Kudure Bāgalu" to Ambāvilas, and at the gate Srī Devapārthivaru gave support of his hand to His Holiness and seated him on a big seat. His Highness then performed obeisance to Srī Swāmījī and made khillats, sambhavane.

After this His Highness the Mahārāja duly received Srī Chamarajendra Wodeyar in adoption. His Holiness then bestowed presents on the Prince.

Then, everyone present offered Nazir and performed Muzare.

Then His Holiness bestowed garlands and boquet on the Division Superintendent. This over, His Holiness returned to the Mutt. In the evening, procession of Srī Chamarajendra Wodeyar.

8*th July* 1865.—Srī Pāduka of Srī Srīnivāsa Brahmatantra Parakālaswāmi worshipped by His Highness in the Palace taken in state to Mutt, it being the Birthday of His late Holiness.

12*th July* 1865.—Chāturmāsya Sankalpa.

As His Holiness proceeded to Kāranji lake for the performance of the functions in connection with the same, His Highness the Mahārāja met Srī Swāmījī on the way, and himself formed the escort to the lake and was present throughout the function, and returned to the Palace.

Again, in the afternoon, His Highness he Mahārāja arrived at the Mutt and graced the "Panchashānti" and

at its conclusion performed praṇām and offered Sambhāvana, khillats, etc.

His Highness then stationed himself at the pillar, while the Maryādas from the temples at Melukote, Srīrangapatnam, Tondanur, Karīghat and Mysore were offered one after another. Noticing the discourteous behaviour of the archak Srīnivāsa Bhatt of Seringapatam temple His Highness warned him forthwith and on his expressing unqualified repentance and apology, forgave him.

After the usual special Sambhāvane, His Highness received phalamantrākshate, blessings and khillats and took leave of His Holiness.

30th November 1865.—His Holiness was escorted to the Palace on his Birthday to receive pādapooja and Srīpāda Thīrtha. Owing to His Highness' indisposition, Srī Swāmījī was conducted to upstairs to "Ātma Vilās" and was seated on a big silver seat. His Highness made praṇām and received phalamantrākshate and khillats. After "Anushṭhān" His Holiness was seated on the silver seat and Srī Narasiṁha Rangachar, "Srikāryakartha", performed pādapooja to His Holiness and granted Srīpāda Thīrtham.

Srī Devapārthivarājaru offered Sambhāvane on behalf of His Highness the Mahārāja.

26th March 1866.—Arrival at Melukote and visit to the temple and sevas at Srī Nārāyanaswāmi, Srī Sampathkumāran, Srī Ammanavaru (Lakshmi), Srī Bhāshyakārar, Srī Pillai Lokachāryar, Srī Manavāla Mahāmuni and Srī Vedānta Desikar.

Presence of His Holiness at the Vairamudi Utsavam from start to conclusion throughout.

27th March 1866.—Visit to Srī Narasimhaswāmi temple on the hill.

31st March 1866.—His Holiness' presence at "Avabhritha" in Kalyāni Sarovar and subsequently Srī Pattābhisheka in the Mutt.

1st August 1866.—Chāturmāsya Sankalpa.

His Highness the Mahārāja's presence at Kāranji tank in the morning and later at "Panchashānti" in the Mutt in the afternoon.

1st October 1866.—Return from Seringapatam on the occasion of Viswarūpa Yātre. Usual escort and visit by His Holiness to the temples, His Highness, owing to indisposition, performed praṇām from "Amba Vilās".

4th November 1866.—Reference in the cash book of the Mutt of visit to Srī Prasanna Krishnaswāmi temple by His Holiness Srī Vyāsarāyaswāmigalu.

Also reference to His Holiness Srī Sringeri (5–7–1866) Nrisimha Bhārathi Swāmigalavaru to Srī Prasanna Krishnaswāmi temple.

The reference is to cash received by the Mutt as its share of the Kānika paid by the distinguished visitors.

23rd January 1867.—On account of the "Thodakkam" in connection with the "Adhyayanotsavam" for the sake of the late Mahārāṇi Srī Muddukrishnammanniavaru of Sammukhada Thotti Sannidhanam, His Holiness' presence at the Kannadithotti of the Palace where Srī Prasanna Krishnaswāmi had been escorted.

The Pārāyāṇam having been started in due ceremony His Highness the Mahārāja and Srī Madanavilāsa Puttaswāmiyavaru had darshan of Srī Swāmījī and received blessings and phalamantrākshate.

24th January 1867.—It being the 14th day of the demise of Mahārāṇi Srī Muddukrishnammanniavaru of Sammukhada Thotti Sannidhāna, His Holiness' visit

to the Palace for "Karapamkodam" Utsavam and pāda-pooja to His Holiness and reception of Srīpāda Tīrtham by His Highness and others. Sambhāvane by His Highness the Mahārāja Srī Krishnarāja Wadiyar III, Srī Madanavilāsa Puttaswāmiyavaru and Srī Devapārthiva-rājaru. Blessings and phalamantrākshate by His Holiness.

15*th March* 1867.—On the occasion of the installation in Srī Nārāyanaswāmi temple " Bhaktavigrahas " of the spouses of Srīman Mahārāja Srī Krishnarāja Wadiyar (by the latter's orders), as His Holiness Srī Swāmijī went round, circumambulating the shrine, His Holiness was accompanied by the "Rājamahishis" themselves. In front of the apartment enshrining the images, His Holiness the Swāmijī conferred blessings and phalamantrākshate on the Maha Rāṇis. Srī Andāpuram Rangachar deputed by His Highness to offer on behalf of himself and his spouses khillats, etc., to His Holiness, did so and had phalamantrākshate conferred on him.

16*th March* 1867.—His Holiness' presence at the Vairamudi Utsavam from the commencement to the conclusion.

22*nd March* 1867.—Reference in the cash book to Tulasi "Ashtottara" and other sevas. Archane performed by Srī Mutt in Srī Ranganātha Swāmi temple of Srīrangam through Srīman Kuppannaiengar.

27*th March* 1867.—Reference in the cash book to a grant made to Tengale Sanyāsi from Srīvilliputtur, Tāmraparṇi and provisions from the Mutt stores and dhoties, etc.

Returning from Melukote to Mysore, His Holiness was, as usual, met and welcomed by His Highness the Mahārāja near the Boppanahalli tank, three miles from the Palace, outside the capital and was escorted to the

Palace, where, at "Amba Vilās", His Holiness conferred blessings, garlands, etc., along with phalamantrākshate.

His Holiness then paid the usual visit to the temples before returning to the Mutt.

6th April 1867.—According to the wishes of His Highness the Mahārāja, His Holiness, after the evening pooja in the Mutt, proceeded to the Palace Srī Prasanna Krishnaswāmi temple in the fort, started Srī Ramotsava Rāmakatha series of Pārāyaṇam and lectures and returned to the Mutt.

12th April 1867.—S. Koppal Srī Mutt.

22nd April 1867.—Preliminary ceremonials in connection with the installation of Srī Rāmanuja Parakālaswāmi's image at Krishnāpur.

25th April 1867.—His Holiness started to Krishnāpur and arrived at 5 o'clock in the evening at the chatram at Hurana on the way and resumed his journey at 12 o'clock in the night.

26th April 1867.—As His Holiness was engaged at Abhigamanārādhanam at Gargeswarī, His Holiness was approached on behalf of the Srī Vaishnavas of Sosale with a prayer to favour them with a visit to the place, so that they may have the privilege of worshipping Srī Hayagrīva and the Swāmījī in their homes.

Accordingly, His Holiness crossed over with the entire retinue to Sosale and was duly received by the officials, citizens, the Mamālatdar of Talakad Taluk, Sheristedar, Killedar, etc., and the mercantile community and was the recipient of the usual temple honours from Srī Srīnivāsa Swāmi temple.

After visiting the temple His Holiness was escorted to Srī Rangachar's house at 9 o'clock and was his guest for the day.

27th April 1867.—Srī Vajapeyam Venkatachar and the Mukhami of Srī Ahobila Mutt performed pādapooja in their homes to His Holiness.

Escorted by the Āchar of Srī Sosale Vyāsarāya Mutt, the taluk officials and others, His Holiness resumed his journey to Krishnāpur, receiving the homage, "Nazar and Muzare" of the people in the villages along the way, and arrived at Krishnāpur.

Proceeding straight to the temple of Srī Venugopāla, His Holiness performed Seva and went to the Brindāvan of Srī Rāmānuja Parakālaswāmi and having performed the Seva there, returned to the Mutt.

The ceremonials in connection with the installation of His Holiness Srī Rāmānuja Parakāla Swāmi's image then continued.

2nd May 1867.—Rathotsavam of Srī Venugopāla-swāmi with His Holiness' presence.

5th May 1867.—Pādapooja to His Holiness in their homes by Srī Mapulle Srinivasachar, Srī Vadhyar Ranga-iengar, Srī Venkatadeshikachar, Srī Parupathyadar Doraiswamy Iyengar and Srī Valia Iyengar.

6th May 1867.—After Abhigamanam His Holiness started back to Mysore.

On the way His Holiness reached Srirangarajapuram, where he was the guest of Srī Srīsaila Desikar.

8th May 1867.—Pādapooja in their homes by Srī Navalpakkam Sri Singrachar, Srī Hundi Krishnama-char, Srī Raghunathachar and Srī Srisaila Desikar's brother. Santarpane in the Mutt by the inhabitants of Srirangarajapuram. After bestowing "Bhooridakshine", Srī Swāmijī His Holiness left Srirangarajapuram and reached Sanjeeva Krishnachar's Chatram where he

sojourned for the afternoon and evening, and arrived at 3 o'clock in the morning at Hurana Chatram. On the following morning His Holiness finished Abhigamana in the mantap of Hurana tank and started from Hurana Chatram at 9 o'clock and reached the "Sammukhada Thotti".

9*th May* 1867.—Return to Mysore.

16*th June* 1867.—His Holiness at Koppal.

19*th June* 1867.—Return to Mysore.

24*th June* 1867.—Shashtipoorthi of Srī Bakshi Narasappa of "Thoshikhane". Santarpane at the Mutt at the latter's expense and "Bhooridakshine".

16*th July* 1867.—In obedience to the command of His Highness the Mahārāja the Pāduka of His late Holiness Srīnivāsa Brahmatantra Parakālaswāmi worshipped in the Palace was conveyed with full royal escort to the Mutt and worshipped there, it being his annual Tirunakshatram as usual.

21*st July* 1867.—Chāturmāsya Sankalpa. Among the visitors this day who had darshan of Srī Swāmijī was Srī Krishna Iyengar, Deputy Superintendent, Kolar District, who offered cash Sambhāvane.

Srī Devaparthiva Mahārājaravaru deputed for His Highness the Mahārāja in attendance on His Holiness during the functions connected with the Chāturmāsya Sankalpa this day.

23*rd September* 1867.—Return to Mysore in state on Visvarūpa Yathre. His Holiness was escorted by Srī Devaparthiva Mahārājaru.

6*th December* 1867.—Ashtagram Division 1st Class Superintendent Srī Somasundara Rao had darshan of His Holiness' blessings on the eve of his departure to his native place.

8th December 1867.—Owing to His Highness the Mahārāja's illness Srī Devaparthivarājaru came to the Mutt and performed pādapooja, etc., on the occasion of His Holiness' annual Birthday celebration usually taking place in the Palace.

8th January 1868.—After conducting a special Seva arranged in Srī Prasanna Krishnaswāmi temple by His Highness the Mahārāja during Kothārotsavam, His Holiness repaired to "Amba Vilāsa" to enquire after His Highness' health, and returned to the Mutt at 11 P.M.

1st February 1868.—His Holiness at the Sūryamandala Rathotsavam of Srī Ranganatha at Seringapatam. The Brahma Rathotsavam having been held the previous day owing to some irregularity in the Panchāngam, His Holiness refrained from attending the same acting so on the desire of His Highness the Mahārāja who resented this irregularity.

27th March 1868.—Sad demise of His Highness the Mahārāja Srī Krishnaraja Wadiyar III at 10–45 P.M.

28th March 1868.—Funeral of His Highness and cremation. "Srī Churnaparipālanam" according to Sreevaishnava sampradāyam performed to the departed.

7th April 1868.—In the evening His Holiness was at the Palace for "Thodakkam" in connection with the Adhyayanotsavam of the late Srī Krishnaraja Wodeyar.

8th April 1868.—His Holiness was present at "Karapamkodam".

At the conclusion of which pādapooja to His Holiness by His Highness the Mahārāja Srī Chāmarāja Wodeyar Bahadur.

18th July 1868.—His Holiness caused to be started for the first time at Srīrangam an annual Utsavam called "Alumpallak" for which His Holiness sanctioned Rs. 333 a year.

22nd September 1868.—His Holiness sent through special messenger khillats of shawls, flower garlands, fruits, etc., on the occasion, to the Chief Commissioner, Mr. Bowring.

23rd September 1868.—On the occasion of Pattābhishekam of His Highness the Mahārāja Chāmarājendra Wodeyar Bahadur, His Holiness was escorted in state to the Palace, and received special pādapooja at the preliminary ceremonial.

16th February 1869.—Birthday celebration of His Highness the Mahārāja Chāmarājendra Wodeyar Bahadur.

Escorted by Srī Subbarayaru His Holiness proceeded to the "Chikkaramane" (residence of Srī Chāmarājendra Wodeyar) and was received at the gate by His Highness himself and was conducted upstairs and was seated on a golden chowki.

Mr. Hence, Superintendent of the Palace, then advanced and having paid his respects to His Highness made obeisance to His Holiness; who, after making enquiries about the welfare of all, bestowed garlands and phalamantrākshate. Mr. Hence having retired, His Highness performed pādapooja to His Holiness, received Srīpāda Thīrtham, khillats, garlands and phalamantrākshate along with belssings.

ITINERARY OF SRI SRINIVASA DESIKENDRA BRAHMATANTRA PARAKALASWAMY

Sukla Samvatsra Pushya to Pramodootha Samvatsara Jyeshtha

2. Order by Madras Government dated 24-2-1864. No. 57.

(On letter from L. Bowring, Esq., Officiating Commissioner for the Government of the Territory of His Highness the Maharaja of Mysore dated 15-2-1864. No. 171).

(Sd.) A. G. ARBUTHNOT,
Chief Secretary.

Copies forwarded to

The Commissioner of Mysore.

Magistrate of Arcot.

" Madras.
" Trichinopoly.
" Tanjore.
" Madura.
" South Arcot.

25th March 1870.—Circular by the Guardian G. B. Malleson to H. H. The Mahārāja of Mysore.

(Copy)

To whom it may concern.

Please permit to pass and repass without molestation the bearer Swāmi Sreenivasa Deshikendra Brahmatantra Parakālaswāmi of Mysore who is proceeding on a pilgrimage to Tirupathi, Conjeevaram etc. and the Kistna and with the undermentioned followers:

7 Armed sepoys.
7 Racheywar armed sepoys.

7 Bhalai peons.
11 Government Silledars with horses.
14 Armed peons.
16 Peons with belts.
200 Other servants.
150 Brahmans.
20 Carts.
1 Palanquin having five kalashams.
1 Maina having five kalashams.
2 Large white umbrellas having five kalashams.
24 Ordinary large umbrellas.
20 Chamarams.
9 Dunka—Nowbath, Nagāris.
11 Native Musical instruments.
2 Elephants.
6 Ponies.

This passport is to have effect for three months from this date.

12*th April* 1870.—Order by Under-Secretary to Government of Fort St. George in Council.

Copies of G.O. 24th February 1864, No. 51 Polt. Dept., furnished to the Magistrates of Cuddapah, Kurnool and Bellary for their information on the occasion of the Guru's intended journey into Hyderabad territory.

Sri Srinivasa Desikendra Brahmatantra Parakala Swami at Tirupati

Ceremonious reception by temple authorities at "Ammalaiya Gutta Tamarind tree" with all temple honours, music, band, etc.

Presentation of "Thomala" (garland) worn by Deity by Vādhyar Ananthācharya. Namaskar by all.

Accompanied by both Mutt and temple honours and paraphernalia, passing through the big street, His Holiness entered the big car street, and turned to the Sannidhi street.

East of the Maṇigopuram, and east of Srī "Parvastu" house, Bokkasam Gumasta Srī Lakshmanachar and Archak Ramakrishna welcomed His Holiness with Srī Sathagopa, etc.

His Holiness getting down from the palkhee, performed profound obesiance and received the sacred feet (Srī Sathagopan) of God on his head. The other usual honours having followed, His Holiness the Swāmījī arrived at the Mutt, and having installed Srī Hayagrīva and Srī Lakshmīnārāyaṇa there, alighted at Srī Vedanta Desikar's Sannidhi and walked along (with Pāduka) up to the Mahādwāram, of Srī Govindarāja Swāmi; and leaving Pādukas there, performed praṇām near Dhwajastambha accompanied by the other paraphernalia entered the temple after leaving the silver maces and chāmarams, and having performed seva received the tīrtha, chandanam, prasādam, parivattam, etc. After the Goshti Thīrtham His Holiness emerged from the Sannidhi and went to Srī Āndal Sannidhi.

Entering, after viewing the Ārathi, Chandanam, Parivattam, Srī Saṭhagopam, etc., and having received Thīrtham, His Holiness went round the temple accompanied by his paraphernalia and retinue. Then His Holiness had darshan of Srī Tirumala Nambi and received the usual reception and Tīrtham, and came to Srī Bhāshyakāra Sannidhi. From there the Swāmījī proceeded to Srī Kurattalwar's Sannidhi and returning, entered the Srī Nachiar Sannidhi and after seva, etc., arrived at Srī Thirumangai Ālwar's and after seva, etc., at Manavala

Srī Manavala Mahāmunī's Sannidhi. His Holiness arrived at Srī Vedantha Desikar's Sannidhi, etc. After Thīrtham there, His Holiness got into his palanquin, and accompanied by the Devasthanam honours along with those of the Mutt passed along the Sannidhi street turned to the Māda Vīdhi; from where he turned to the car street, and passing through the big gateway arrived at the Srī Mutt to the east of Srī Vedantha Desikar's Sannidhi. Āsthānam followed, where the Srī Devasthanam officials, the Ācharya purushas, Vidwans, etc., were awarded presents and phalamantrākshate.

20th to 22nd February 1870. Camp contd.

23rd February 1870.—In the morning after the Abhigamanārādhanam, His Holiness started to Srī Thirumalai and passing along the Māda Street, in front of Srī Mahant's Maṭham, reached steps leading to Srī Thirumalai. There alighting from the palanquin, His Holiness bestowed Bhooridakshiṇa to those assembled, the poor, and the decrepit. Then performing the journey up the hill, he reached the garden where the Devasthanam maryādas were presented by the officials who formed the escort. Walking on foot from there, His Holiness arrived at the Gopuram. Srī Sathagopam from the Srī Venkatesha temple arrived. His Holiness performed deep praṇām, and arrived at the bronze Dhwajastambham. There Srī Saṭhagopa was placed on the Swāmi's head. The Srī Saṭhagopam having been taken inside, His Holiness accompanied by the Mutt honours, reached the Rangamantapam. There the Mena with Srī Hayagrīva was deposited. From there he approached the Dhwajasthambham. There he performed praṇāmam, and stopping the chamarams, silver maces, etc., at the door (Bangāravākilī) entered the shrine. At the Kula-

sekharpadi, Srī Swāmījī kept the Tridandam and entering the Garbhagriham was given darshan of Lord Srī Venkatesha by means of the Ārathi, after which Srī Chandanam, malai, parivattam, thīrtham were presented to His Holiness. In the Ārathi which followed, His Holiness offered Rs. 108 as kāṇika. Then Goshthi Thīrtham was distributed. After this His Holiness emerged from the Bangāravākilī and performed the Vimānapradakshiṇam, took the Thotti Thīrtham and arriving at Srī Bhāshyakar's Sannidhi received the usual maryādas and thīrtham. Then, arriving at Rangamantapam, with Lord Hayagrīva, passed out of the Mahādwaram and accompanied by both the Mutt and temple honours, escorted by the temple officials and others, going round the temple, arrived at Srī Maṭham in the north street (the original Srī Brahmatantra Mutt). There Āsthānam was held in which the temple officials, servants, etc., were granted appropriate presents, phalamantrākshate, etc.

24th to 28th February 1870.—His Holiness had Brahmotsavam celebrated at a cost of Rs. 5,000.

1st March 1870.—After Abhigamanāradhanam in the morning, His Holiness left Thirumalai and arrived at Thirupati at 12 o'clock noon.

5th March 1870.—Visit to Srī Āḷwar Thīrtham and Srī Govindarajaswami temple, etc.

7th March 1870.—After Abhigamanam His Holiness arrived at Tiruchanur.

Tiruchanur to Kancheepuram *via* Kuram.

At Srī Sannidhi of Kurat Alwan Maryādas such as Poornakumbham, Srī Saṭhagopam, etc., His Holiness was presented Kashmir Shawls. His Holiness turned round to the other shrines and presented the Deity with silver cloth (Neeraji), Bhooridakshine.

Kancheepuram. On arrival at Kancheepuram His Holiness was met by Srī Devarajaswāmi temple officials, Archakas, Paricharakas, Sthanikas, Dharmakartha Sri Kotikanyadanam Krishnaswamiengar and "Ubhaya-goshthi", with all temple honours with Poornakumbham, and proceeded through the Big Street with these and the Mutt honours to the mantap in the middle. There Srī Saṭhagopam, malai, etc., being offered, His Holiness reached the Srī Devarajaswami temple. There in front of the Balipeeṭham His Holiness prostrated and performed sevas at Srī Nrisimhaswāmi, Srī Varadaraja-swāmi, Srī Lakshmī and other shrines and worshiped there. At Srī Varadarajaswāmī's shrine His Holiness was presented with shawl, and Sesha vastra of the Deity. His Holiness then presented the following to the Deities:—

Srī Varadarajaswāmi: (1) Laced yellow silk cloth. (2) A pair of dhoties. (3) Sathladi pearl necklace.

Srī Ammanavaru: Laced Sari.

Srī Bhashyakārar: Silk cloth.

After a sojourn of four days, His Holiness journeyed *via* Rajakolam to Srīperambudur.

On approaching Srīperambudur, near the tope, temple officials from Srī Bhashyakār's Sannidhi, with band and music, and Ubhayagoshti, received His Holiness with Poornakumbham, Srī Saṭhagopam and other Maryādas. After duly receiving them His Holiness entered the temple and worshipped the Moola and Utsavamurthis, Srī Lakshmī and other deities in the Prākāram.

(i) Camp: Srīperambudur.

(ii) Tiruppukuli Vijayaraghavaswāmi Temple.

Chaitra Bahula 2 and 3.



Sri Srinivasa Desikendra Brahmatantra Parakala Swami



His Highness
Sri Chamarajendra Wadiyar Bahadur, G.C.S.I., G.B.E.
Maharaja of Mysore

Camp: Ramayya Chattra. The arrival there of Srī Savai Raja Rama Bhoopal of Atmākur (Hyderabad) for the purpose of Chakrānkanam, etc., to his mother, the Rani, his consort, and brother-in-law and his wife the Dewan Venkata Reddigaru and several attendants. Presentation of Rs. 15,000 to His Holiness sambhavane.

(v) Tirupparkadal Srī Ranganatha and Sri Srīnivasa.

(vi) Ghatikachalam (Sholinghar).

(vi) Brahmatīrtha Srī Nrisimha Hill temple and Anjaneya Tiruvahi temple worship.

Srirangam, etc.

(vii) Trivendrapuram, Srī Devanayakaṇ and Srī Vedanta Desikar's Sannidhi.

21*st May* 1871.—His Holiness' presence in the Palace for the "Karapamkodam" celebration on the 13th day of "Srī Chāndravilāsa Thotti Ammanavaru".

Pādapooja to His Holiness.

20*th December* 1871.—At 7 o'clock in the morning His Holiness granted interview to Mr. Gordon, Guardian to His Highness the Mahārāja Srī Chāmarājendra Wodeyar Bahadur with Srī C. Rangacharlu, Palace Controller in the Jaganmohan Palace.

22*nd December* 1871.—Seventy-first Birthday of His Holiness the Swāmi.

Kalasha Sthāpanam for performance of the ceremonials, "Homam", etc. Presence in the Mutt of His Highness the Mahārāja, accompanied by his elder brother Srī Gopālarāj Urs, Srī Devapārthivarājaru, Srī Chikkaputtaswamiavaru, Palace Controller C. Rangacharlu, Mamlatdar of Tirupathi and several other notables.

Pādapooja by His Highness the Mahārāja and other Arasu Noblemen.

Dolotsavam in the Mutt, attended by Srī Rangacharlu, Palace Controller, with his son-in-law and Divisional Sheristedar, Srī Seshadri Iyer (later, Dewan of Mysore).

3rd January 1872.—Srī Rangacharlu's son-in-law had Tadīyārādhane performed in the Mutt at his own expense.

30th May 1872.—On account of the Upanayanam of Srī Mahārāja Srī Chāmarājendra Wodeyar Bahadur in the Palace on the morrow, His Holiness being invited to offer his blessings proceeded to the Palace, escorted by Srī Bhāgavata Subbarayaru, was received at the gate by Srī Rangacharlu, Controller and was conducted to a golden sofa. His Highness the Mahārāja then performed Pādapooja to His Holiness and was the recipient of khillats, phalamantrākshate and blessings.

31st May 1872.—Upanayanam of His Highness the Mahārāja. Previously to the celebration His Holiness was escorted in full state to the Palace and received Pādapooja at the hands of His Highness.

The "Brahmopadesham" having taken place, His Holiness then bestowed khillats and phalamantrākshate and blessings on His Highness.

26th November 1872.—His Holiness started to Krishnapur (T. Narasipur Taluq) to renovate the temple there.

After halts at Alanahalli Chatram, Sanjeevakrishnachar Hundi, *via* Gargeswari and Sosale, His Holiness arrived at Krishnapur on 28–11–1872.

29th November 1872.—Visit of His Holiness to Srī Rāmānuja Parakālaswāmi's Brindavan.

Dhātri Havan and Santarpane on a lavish scale attended by people from Hemmige, Talkad, etc.

30*th November* 1872.—Visit to temple of Srī Venugopālaswāmi.

4*th February* 1873.—Letter to His Holiness from the Srīkāryakartha of Srī Kumbakonam Srī Ganapathi Sastri to Srīkāryakartha of Srī Brahmatantra Parakāla Mutt that His Holiness the Swāmi of Kumbakonam, extending his invitation to Srī Parakālaswāmi wrote that the ensuing "Mahāmagham" festival's grandeur would be enhanced if Srī Swāmijī graced the occasion with his presence.

16*th August* 1873.—Demise of His Holiness Srīnivāsa Desikendra Brahmatantra Parakālaswāmi at 7 o'clock in the morning at S. Koppal.

23*rd August* 1873.—Turīyāshrama Svīkāram by Srī Rangachāryaswāmi of Rewah, famous all over Northern India as "the Bhattachārya of Dakshin".

24*th August* 1873.—Pattābhishekam on the Gādi of Srī Brahmatantra Parakāla Mutt of Srī Rangachary as

SRI RANGANATHA BRAHMATANTRA PARAKALASWAMI.

1*st September* 1873.—Formal entry to Mysore of Srī Ranganātha for the first time, as Srīman Mahārāguru.

Pādapooja at the Palace by His Highness the Mahārāja Srī Chāmarājendra Wodeyar Bahadur followed by Pādapooja in their respective houses by Srī Devapārthiva Mahārājaru and Srī Puttaswāmiavaru.

27*th September* 1873.—A telegram from His Highness the Mahārāja Srī Raghurājsingjhu Dev of Rewa from Allahabad was received addressed to Srī Ramacharya.

It ran as follows:—

"Inform Parakālaswami, we happy by his favour. Let me know his health."

28*th September* 1873.—Accepting the invitation of His Highness the Mahārāja to visit the Palace to view

the Durbar on his Pattābhishekam date of Dasara (the 7th of Dasara), His Holiness reached the Palace in the afternoon at 3 o'clock, entering the fort by the southern gate and the Palace by the "Kudarebāgalu". At the bottom of the flight of steps leading to the "Ambā Vilas" His Holiness was received by Srī Narayanaswami Rao and conducted to Nāmatīrtha Thotti, and seated on a golden chowki. The Controller Srī Rangachar then came and performing praṇām His Highness then came in and performed praṇām, and after enquiry about mutual welfare, received His Holiness' blessings and phalamantrākshate and retired. His Holiness then viewed the entire Durbar from the beginning to its conclusion and returned to the Mutt at 8 P.M.

14*th October* 1873.—Srī Shanmukham Velu Pillai, Muzrai Officer, who had darshan of Srī Swāmi in the Mutt and declared himself Sishya of Srī Sannidhi, was awarded phalamantrākshate and blessings.

28*th October* 1873.—The father of Srī Tirumalachar, Judicial Sheristedar of Mysore, was granted "Bharaṇyasam" by His Holiness.

30*th October* 1873.—Srī C. Rangacharlu, Palace Controller, came to the Mutt at 6–30 A.M. and was present at the worship of the Deity throughout. After receiving Tīrtham, Srī Rangacharlu had an interview with His Holiness, after which Srī Thathachar, Sheristedar, was summoned and the three had a talk lasting about an hour and a half relating to affairs connected with the management of the Mutt in future. The visitor took leave, having been awarded khillats along with phalamantrākshate.

15*th November* 1873.—Return from Seringapatam Koppal, in state, on the occasion of Viswarupa Yātre after his first Chāturmāsya.



His Highness the Maharajadhi Raja
Sriman Raghuraja Singjee Deo Bahadur
Bandhavesh, G.C.S.I., Rewa State



His Highness the Maharajadhi Raj
Lieut.-Col. Sir Venkataramana Singjee Deo Bahadur
Bandhavesh, G.C.S.I., Rewa State

17th March 1875.—Camp Melukote. Vairamudi Utsavam.

Arkalgud Taluk Amildar, Srī Venkatarangachar, having offered sevārtham at Srī Vanamamalai Mutt invited His Holiness to be present there on the occasion of Srī Chaluvarāyaswāmi's visit in the afternoon. His Holiness accepted the invitation and was accordingly present at the Vanamamalai Mutt throughout the sevas.

9th April 1875.—His Holiness' visit to the Palace at the request of His Highness the Mahārāja, on return from Melukote.

18th April 1875.—Srī Komaraswami Mudaliyar, Mamlatdar of Ashtagram Taluk, obtained darshan of His Holiness in the Mutt and was the recipient of His Holiness' blessings along with Khillat.

20th June 1875.—Srī Madanavilasa Puttaswamiyavaru came to the Mutt and prayed to His Holiness the Swāmījī that he may be pleased to grace the occasion of Srī Devaparthivaraja's marriage the next day and confer his blessings. Srī Puttaswamiyavaru offered khillats and received Phalamantrākshate and blessings.

28th July 1875.—Chāturmāsya Sankalpam.

14th August 1875.—Entry in the cash book of Rs. 150 sent to Srīrangam for Mantapotsavam during the coming Chaitrotsavam.

29th August 1875.—An inscription put up by Srī Doddaparakālaswāmigalavaru in Srī Alwar Tirunāgari which was alleged to have been damaged by Srī Ahobalaswāmi (?) was rectified at a cost of Rs. 50 by Srī Parakāla Mutt through Srī Paravastu Rangachar.

11th November 1875.—An entry in the cash book of Rs. 150 towards seva for Chaitrotsava and Rs. 25 for Ashtottaram through Sri Sthanik Kuppanna Iyengar.

6th December 1875.—Contribution towards expenses incurred by "Vice-President" (?) for entertaining His Royal Highness the Prince of Wales to the City. Entry in the Cash Book Rs. 150.

21st June 1877.—Responding to an invitation, His Holiness proceeded to the Palace and received Pādapooja at the hands of His Highness the Mahārāja. Having conferred blessings and Srīpādathīrtham His Holiness returned to the Mutt.

23rd June 1877.—Srī Mahārāja Srī Chamarājendra Wadiyar's elder brother Srī Gopalaraje Urs having begged His Holiness to confer his blessings on the occasion of his younger brother Sri Subrahmanyaraje Urs' marriage, His Holiness sent khillats and blessings.

25th June 1877.—Samashrayanam conferred on wife of Srī Ramanuja Iyengar, Mamlatdar of Manjarabad Taluk.

10th October 1877.—Demise of Her Highness Srī Mahārāni Ramavilas Sannidhana at 3 o'clock in the afternoon. It being the middle of Dasara celebration (4th day) a poser presented itself to the Pundits in the matter of performing the funeral ceremonies. After a thorough discussion of the Shastras and the prevailing custom, His Holiness finally decided that at the time of occupying the throne for the conduct of State affairs His Highness was to be considered free from pollution. After this the usual disability was to be submitted to. Accordingly His Highness the Mahārāja Sri Chāmarājendra Wadiyar's elder brother Srī Gopalaraje Urs performed the cremation of the deceased in the presence of the Palace Superintendent Mr. Wilson, the Divisional Commissioner Mr. Hay, the Deputy Commissioner, the Palace Controller and others. As usual the cremation and attendant ceremonies including "Srīchurnapari-

pālanam", etc., were conducted according to strict Srīvaishnava rules. After bath at 8 P.M. on the conclusion of cremation, His Highness, dressed in pure white ascended the throne and held the usual Durbar.

15th October 1877.—His Holiness went to the Palace and offered his condolences to the young Mahārāja who was plunged in grief.

21st October 1877.—On this, the twelfth day of Her late Highness' demise, after the conclusion of the funeral ceremonies, His Holiness repaired to the Palace for "Subhasweekaram" by His Highness and granted blessings and phalamantrākshate in the presence of Lord Srī Prasannakrishnaswāmi escorted to the Palace for Kalashasthāpane, etc.

22nd October 1877.—Adhyayanotsavam at the Palace. Duly escorted to the Hall where Lord Srī Krishna was installed, after sevākālam, etc., His Highness performed pādapooja and received Srīpāda Thīrtham, khillats, phalamantrākshate, etc. After this the others received Thīrtham, phalamantrākshate, etc. After this the prabandha pārāyanam and "Karupamkodam" procession followed. At its conclusion His Highness performed pādapooja and offered sambhāvane. Having received His Holiness' blessings and phalamantrākshate, His Highness took leave.

Just then Her Highness Mahāmātru Srī Lakshmivilāsa had His Holiness conducted to Lakshmivilāsa Thotti where she performed worship and pādapooja with golden flowers and offered sambhāvane. Other three spouses of His late Highness Srī Krishnaraja Wadiyar III also observed all the formalities and performed Pooja. Srī Gopalaraj Urs followed suit. His Holiness then returned to the Mutt.

13*th March* 1878.—At the request of Mr. Gordon, Guardian to His Highness the Mahārāja, His Holiness granted an interview to him in the Jaganmohan Palace at 7 o'clock in the morning, one of the topics discussed being the clearing of the debts incurred by the Mutt. His Holiness expressed his desire that the debts might be cleared by the Palace, for the time, and allowed to be cleared by the Mutt later by easy instalments. Mr. Gordon having given a patient hearing, pointed out that it was a period of famine; but, however, promised to do his best in the matter as soon as he had taken charge of the Chief Commissioner's post.

7*th April* 1878.—At the request of His Highness the Mahārāja, His Holiness repaired to the Palace, provided with an escort. His Highness performed pādapooja to His Holiness in the Kannadi Thotti and was followed by the members of the Zenana. His Holiness granted blessings and phalamantrākshate to all.

22*nd May* 1878.—His Holiness blessed His Highness the Mahārāja with "Samashrayanam" in accordance with the time-honoured custom prevailing in the Palace.

At 6 o'clock in the morning the silver mantap enshrining Srī Hayagrīva and Lakshmīnārāyana was installed at the Kannadi Thotti. Srī Subrahmanya, Sheristedar of Nāmatīrtha Thotti, then escorted His Holiness along with the Deities in full state to the Palace. His Holiness had his bath and performed the usual Abhigamana worship. Just at the time of Mangalārthi His Highness the Mahārāja arrived at the spot and received Thīrtham, etc. After the distribution of Thīrtha was over, His Holiness took his seat on the Simhāsanam placed there. His Highness then performed pranām to

His Holiness and sat in front of His Acharya. After His Holiness had enquired about His Highness' welfare and his experiences at Ooty in his recent trip, he gave orders for the "Sudarshana homam". This over, His Holiness took the Sudarshan (Discus of Srī Mahā-Vishnu), heated it in the sacred fire and stamped it on the shoulder (right) of Srī Vembar Kasturi, then on Chittampalli youth. Heating the Sudarshanam a third time, he then gently stamped it on the right shoulder of His Highness the Mahārāja. His Holiness then repeated the process with the Pānchajanyam (Srī Mahāvishnu's conch). He then applied the Srī Vaishnava marks with his own hand on the forehead, shoulders, etc., of His Highness. Then His Holiness breathed the sacred Mantropadesham duly into the ears of his Royal sishya. His Highness was then granted the Srīpāda Tīrtham.

Among those present on the occasion were:—His Highness the Mahārāja's elder brother Srī Subrahmanyaraje Urs, Srī Turuvekere Urs, Srī Veerappaji Urs, His Highness's teacher Srī Narasimha Iyengar, Srī Narayanaswamy Rao, Srī Āndapuram Rangachar, the Sarvādhikari of Srī Sringeri Mutt, Srī Yedathore Lakshminarasimha Sastri, Srī Ramagiri Shamachar, Srī Kumbakonam Seshachar and other Vidwans and officials. After the function of "Samasrayanam" concluded, His Highness was the recipient of khillats and phalamantrākshate. His Highness then requested His Holiness to favour him with his Pādukas, which was, of course, granted. Phalamantrākshate was then granted by His Holiness to all the notables present. After this Her Highness Mahāmātru Srī Mahārāni Seethavilas received phalamantrākshate. His Holiness then returned to the Mutt with Srī Hayagrīva and Lakshmīnārāyana.

25th May 1878.—His Holiness was escorted to the Palace to receive "Gurupooja" at the hands of His Highness the Mahārāja Srī Chamarajendra Wodeyar Bahadur at Kareekal Thotti before his marriage ceremony on the morrow. Pādapooja over, His Holiness conferred blessings and phalamantrākshate on His Highness the Mahārāja.

26th May 1878.—His Highness's marriage was celebrated with great eclat and pomp. Khillats and phalamantrākshate were sent by His Holiness to the Royal couple and others.

14*th July* 1878.—Chāturmāsya Sankalpam.

Present at "Pānchashānti" in the afternoon were Srī Rangacharlu, Palace Controller, Srī Rangaswamy Iyengar, Mysore District Munsiff, Srī Veerappaji Urs, Palace Bar Bakshi, Srī Basavaraje Urs, and Srī Bale Urs's son.

Srī Mahārāja's Sambhāvane after Bhoori Dakshina.

Phalamantrākshate to those present, Vidwans, Ursu noblemen, citizens and others.

24*th August* 1878.—Chāturmāsya Sabha of Vidwans and students of all grades concluded. Distribution of presents. Sabha attended by a vast concourse of visitors and spectators, including all the elite and leading gentlemen of the Capital.

[Since then the Sabha in the Mutt has been an annual gathering, attracting all the Vidwans of the State and some from the adjoining countries. Examinations of advanced students in the Shad Darshanas beginning with the Vedas are a cardinal feature of the gathering. The Sabha is a unique institution, not obtaining in any other State, and reminds one of the great Sadases in the ancient times such as those held under the Sage King Janaka, Bhoja

Mahārāja, etc. The Sabha has completed its seventieth year of existence. His late Highness Srī Mahārāja Sri Krishnaraja Wodeyar IV was present on such an occasion throughout the proceedings during the period of His late Holiness Srī Vāgeesha Brahmatantra Parakāla Maha Desikar. The Sadas lasts one whole fortnight before Srī Hayagrīva Jayanthi every year.]

[*Note.*—To supplement this Sabha His Holiness Srīmad Abhinava Ranganātha Maha Desikar, the present occupant of this famous Brahma Peetham, has started another Sabha entitled "Srī Vedāntha Desika Vihāra Sabha", which is conducted annually since 1937 (in commemoration of His Highness the Mahārāja Srī Jayachamarajendra Wadeyar's taking his Degree) starting from Srī Bhagavad Rāmānuja's Tirunakshatram in Vaisākha and concluding on Sravanam of the same month—a period of eighteen days. Lectures every day after the conclusion of the Vidwat Sabha by the most distinguished scholars—open to the public and attended by ladies also—are a most important feature of this Sabha. His Holiness the Swāmījī himself has made an endowment to the extent of Rs. 50,000, which is further augmented by other contributions, the total amounting to nearly Rs. 1,25,000 at present.

Among those who have been taking a leading part in the conduct of the Sabha and the lectures are the following Pundits:—Srī Kasturi Sreenivasa Rangacharyar, "Srī Kāryakartha" and Asthana Mahavidwan; Srī Dharmādhikāri Srī Karur Seshachar, "Jyotisha Ratnam"; Srī Atmakur Deekshacharyar, Asthana Mahavidwan Srī Duddam Venkatachariar, Asthana Mahavidwan Srī Tirumale M. Krishnamacharya, Principal, Palace Yogashala; Sri Atmakur Srinivasa Raghavacharyar,

Asthana Vidwan; Srī E. Madhavacharyar, Asthana Vidwan, Srī Parakāla Mutt; Srī Saragur Sreenivasa Varadacharyar, Asthana Vidwan; Srī Hulikal Sreenivasa Rangacharyar; Srī Puttur Anantha Krishnamacharyar; Srī Madehalli Lakshmanacharya, Asthana Vidwan; Srī Tirakkannamangai G. Sreenivasa Raghavacharyar, Shiromani and Vedanta Vidwan; Srī Neelatanahalli Venkata Narasimhacharyar, Asthana Vidwan; Srī Chakravarthi Tirumalacharyar, Asthana Mahavidwan; Srī Channakeshava Aiyyangar, M.L.O., Asthana Vidwan.]

5th November 1879.—Tulasi Ramdas engaged in "Haribhajane" in Srī Hayagrīva Sannidhi Hall in front of the Deity. He was the recipient of a pair of shawls along with phalamantrākshate.

6th November 1879.—The Revenue Commissioner and the Revenue Secretary Sri Rangachar had audience with His Holiness at 9 o'clock in the evening. At the end of the interview they were recipients of phalamantrākshate.

17*th December* 1879.—Returning from a triumphal tour of inspection throughout the State, His Highness the Mahārāja Srī Chamarajendra Wodeyar came to the Mutt and after giving a picturesque report of his experiences to His Holiness, obtained His Holiness' blessings and phalamantrākshate.

23*rd February* 1880.—The Palace Controller, Srī Rangacharlu, having been appointed Revenue Secretary to the Government, paid his respects and praṇāms to His Holiness, and was granted blessings and phalamantrākshate.

25*th February* 1880.—Srī Turavekere Urs obtained darshan of Srī Swāmijī and phalamantrākshate.

26*th February* 1880.—In connection with His Highness the Mahārāja's consummation of marriage ritual,

His Holiness was escorted in the evening to the Palace for "Gurupoeja" which went off with due solemnity.

18*th March* 1880.—Srī Bommanna, brother of Srī Doddamallanna, had Samārādhane performed in the Srī Mutt.

At 6 o'clock in the evening, the aforesaid gentleman, accompanied by all his relations repaired to the Mutt and after receiving Sreepāda Thīrtham, had dinner served in the Mutt, in which the entire community participated.

4*th April* 1880.—A large number of Sishyas of the Mutt resident in Hyderabad (Deccan) and 'Ceded' Districts, Rayalaseema had the privilege of "Samasrayanam" at His Holiness's hands.

5*th April* 1880.—Quite a large number of the grihasthas mentioned above had "Bharārpanam" at the hands of His Holiness.

6*th April* 1880.—Kadaba Srī Ananthachar's father had darshan of Srī Swāmijī and after offering Sambhāvane was the recipient of Srīpādathīrtham.

8*th April* 1880.—The Sishyas from Hyderabad had "Dolotsavam" (in the jewelled cradle) celebrated in the evening on the granted scale.

12*th April* 1880.—Srī Kavithārkika Simhacharyar and Srī Atmakur Samsthanam Vidwan Srī Bucchi Venkatacharyar obtained darshan of His Holiness Srī Swāmijī.

14*th April* 1880.—Grihasthas from Tummajipet of Palamoor of Hyderabad State had "Bharārpanam", Samashrayanam, etc., in the Srī Sannidhi.

16*th April* 1880.—Srī Tulasi Ramadas had Samarādhane performed in the afternoon in the Mutt and had Srīpāda Thīrtham and prasādam. In the evening he had dolotsavam performed in the Mutt. The day is Srī Rāmānuja's birthday.

19th April 1880.—Passing away of Srī Mahārāja Srī Mummadi Krishnarāja Wodeyar's spouse Srī Putta-Gauramma Ammanniyavaru of "Mundala Bokkasa Thotti". According to Srīvaishnava custom "Srīchurna-paripālanam" performed to the deceased at the instance of Srī Mutt.

The day happens to be Srī Rāma Navami.

20th *April* 1880.—Accepting the prayer of Srī Tulasi Ramadas, His Holiness, after "Parane", escorted by all the usual Palace honours proceeded to the spacious mantap erected at the Kalyani Mardan (where Srī Ranga-charlu Memorial Hall now stands) and witnessed the Srī Ramotsavam celebration organised by Srī Tulasi Rama-das, who, after the conclusion of the worship received Srīpāda Tīrtham of Srī Swāmijī and was followed by others present. After granting phalamantrākshate to those present at the function His Holiness returned to the Mutt. The "Tadiyaradhane" in the Mutt this day was at the expense of Srī Ramadas which was continued for the ten days following.

Between 22nd and 26th April 1880 a controversy was conducted between Mahamatrusri Srī Seethavilasa Sanniđhana and His Holiness Srī Swāmijī regarding the propriety of His Holiness being present at the Ramot-savam conducted by Tulsi Rāmadas.

After receiving satisfactory explanation from His Holiness the affair was brought to a close by Her Highness. His Highness the Mahārāja was camping then at Ooty. Srī Ananda Rao and Srī Narayana Rao conducted the discussion on behalf of Her Highness who was convinced that the procedure was not incon-sistent with the Sastras nor opposed to time-honoured usage.

1st May 1880.—With the sanction of His Holiness Srī Tulasi Ramadas took the Pundits of the Srī Mutt, made them presents of dhoties and escorted them back to the Mutt. In the evening he came back to the Mutt and received phalamantrākshate and khillats of shawls.

4th May 1880.—A large number of Sūdras introduced by Srī Tulasi Ramadas had the privilege of receiving "Chakrānkanam" at the hands of His Holiness Srī Swāmijī.

6th May 1880.—Srī Tirumala Bukkapatnam Bucchi Venkatacharya, Dharmādhikāri of Atmakur Samsthānam (Hyderabad) was the recipient of valuable presents of shawls, etc., from His Holiness with blessings and phalamantrākshate.

12th May 1880.—A distinguished Pundit from Travancore Asthānam, introduced by Srī Ananda Rao (later Dewan of Mysore), had audience with His Holiness and was the recipient of First Class Honours at the hands of His Holiness in the shape of laced shawls, etc., along with blessings and phalamantrākshate.

14th June 1880.—At 6 o'clock in the evening Revenue Secretary Srī Rangacharlu (later Dewan) obtained audience of His Holiness and after enquiries about mutual welfare enquired of His Holiness as to whether he was frequently keeping in touch with the young Mahārāja Srī Chamarājendra Wodeyar, his consort Srī Vānivilāsa Sannidhāna, etc., and if Tīrtha, Prasāda, Maryādas, etc., were being regularly sent to the Palace and so on. Having received the most satisfactory replies in the affirmative, Srī Rangacharlu was immensely pleased and after the most agreeable conversation on all matters concerning the State and its future, received phalamantrākshate and blessings, and took leave of His Holiness.

21st June 1880.—Chāturmāsya Sankalpa. At the "Panchashānti" in the afternoon His Highness was represented by Srī Ananda Rao and Srī Veerappaji Urs.

31st October 1880.—His Highness the Mahārāja having killed a dear in the chase, sent its skin for His Holiness' use through his tutor Srī A. Narasimha Iyengar.

15th January 1881.—On the occasion of Sīmantham of Mahārāgni Srī Vānivilāsa Sannidhāna, His Holiness was escorted in State to the Palace at 7 o'clock in the evening for "Gurupooja", by Srī Bhāgavatha Subbarayaru's son. At the gate of the Palace, on alighting from the palanquin, His Holiness was welcomed by His Highness' brother, Srī Subrahmanya Raje Ursinavaru who led him by his supporting hand to the "Hosathotti". On the way His Holiness was met and welcomed by Srī Ananda Rao and Srī Narasimha Iyengar. His Holiness having made enquiries of Srī Ananda Rao about his father (Raja Srī T. Madhava Rao) and Srī Rangacharlu, the Revenue Secretary, proceeded to the Ambā Vilas, where he was seated on the golden throne. His Highness the Mahārāja Srī Chāmarājendra Wodeyar advanced to the throne and performed deep pranam to His Holiness and having performed Pādapooja and offered Sambhāvane, answered His Holiness' enquiry about himself and Her Highness the Mahārāni, received phalamantrākshate and blessings along with Srī Pādatīrtha and took leave of His Holiness. "Udakasānthi" took place in the presence of His Holiness. His Holiness having enquired about the welfare of Her Highness, sent blessings and phalamantrākshate before leaving.

16th January 1881.—On the morrow Sīmantham was duly performed.

11th March 1881.—At 8-30 P.M. Her Highness Srī Mahārāni Vānivilāsa Sannidhāna gave birth to a female child (Srī Rājakumāri Jayalakshammanniavaru).

23rd March 1881.—Arrival in the Capital of His Excellency the Governor of Madras (Adams) for the installation of His Highness the Mahārāja at 5 o'clock in the evening.

24th March 1881.—Exchange of visits between His Highness the Mahārāja and the Madras Governor.

25th March 1881.—His Highness the Mahārāja Srī Chāmarājendra Wodeyar was formally invested with Administrative powers at 7 o'clock by His Excellency the Governor of Madras, with the approval of Her Highness the Mahārāni Seethavilāsa.

26th March 1881.—In the afternoon, His Highness ascended the Bhadrāsanam with all religious formalities and held a grand Durbar.

27th March 1881.—His Holiness sent phalamantrākshate and blessings to His Highbess the Mahārāja along with khillats.

28th March 1881.—Durbar in the Palace.

30th March 1881.—New Year's Day. Nāmakaranam of Srī Jayalakshammanniavaru in the Palace. His Holiness' visit to the Palace for pādapooja. Escorted by all the royal honors His Holiness was received at the main gate (Elephant gate) by Srī Subrahmanyaraje Urs and Srī Ananda Rao and was conducted to the Golden Peetam in the Ambavilas. His Highness arrived and made his Pranam and after His Holiness had made enquiries about His Highness' welfare, thePattābhishekam, etc., His Highness performed Pādapooja and was the recipient of His Holiness' blessings, phalamantrākshate, khillats, etc.

Dewan Srī Rangacharlu, Srī Ananda Rao, the Rājabandhus present, the Deputy Commissioner and the Assistant Commissioner also received phalamantrākshate.

12th April 1881.—The spouse of Srī Madanavilas Thotti Srī Puttaswamiyavaru passed away. Srīchūrna Paripālanam of the deceased performed at the beginning of obsequies, cremation, etc.

19th May 1881.—Birthday of Srī Devapārthivarajaru. His Holiness' blessings sent along with phalamantrākshate.

4th June 1881.—Srī Tirumalatatachar obtained darshan of His Holiness and was the recipient of khillats, shawls, etc.

18th June 1881.—Birthday of Her Highness Srīmathi Mahārāni Vānivilas Sannidānam.

25th June 1881.—His Holiness sent invitation to His Highness the Mahārāja to be present at the "Bheemarathi" Shānti of His Holiness falling on the 29th.

28th June 1881.—The preliminary Kalashasthāpanam, etc., in the morning. In the evening after the Vedapārāyanam, etc., His Holiness conferred phalamantrākshate on the Palace Dharmādhikāris and others, and general dakshine to those present.

29th June 1881.—Bheemarathi Shānti celebrated with all solemnity according to Shāstras. The ceremonials started at 6 o'clock in the morning. At the hour of Abhishekam (sprinkling the holy water taken out of the Poorna kumbham, Kalasham, etc.) His Highness Srī Chāmarājendra Wodeyar Bahadur arrived in State seated in a palanquin (Mena) with full royal honours at the Mutt, having been escorted with the Mutt honours, from the front of the Jaganmohan Palace. His Highness performed deep namaskāram to His Holiness seated on the

Peetham and was desired by His Holiness to be seated, along with his brother Srī Subrahmanyarāj Urs and others. After enquiry of His Highness' and others' welfare, the Abhishekam ceremony was gone through. His Holiness then proceeded for his noon bath and oblations. On his return to the Sannidhi of the Deity His Highness was conducted there, too, and after darshan of Mangalārathi, His Highness received Thīrtham.

His Holiness then took his seat on the Gādi. Temple honours were now brought and His Holiness stood on the floor and received them one after another. The temple authorities having retired His Holiness returned to his seat. His Highness the Mahārāja then offered Sambhāvane with very costly khillats and was garlanded by His Holiness and received boquet from his hands, and was clothed with shawls by His Holiness.

His Holiness then offering phalamantrākshate to His Highness blessed him wishing that His Highness' rule may be long, glorious and such as to bring prosperity to the State, and world-wide renown to him. His Highness then made pranāms and took leave of his beloved Āchārya. He then ascended the palanquin and returned to the Palace escorted by all the Royal honours and the Mutt officials.

His Holiness then conferred phalamantrākshate on Srī Ananda Rao, Srī Subrahmanyarāj Urs, Srī Basavarāje Urs, Srī Veerappāji Urs and others. As the Kalashams were being distributed, learning that Srī Devapārthiva Rājaravaru was arriving, His Holiness sent the Mutt officials with silver maces and chamarams according to custom to escort him from the main entrance to the Mutt. The distinguished visitor thus receiving a royal welcome

19th February 1882.—Dewan Srī Rangacharlu's wife obtained darshan of His Holiness in the Mutt and made a present of a pair of silk and lace shawls of the finest texture by way of Sambhāvane to His Holiness for his use in the severe winter.

22nd February 1882.—Birthday of His Highness the Mahārāja. His Highness sent Srī Ananda Rao to escort His Holiness the Swāmi (according to the time-honoured custom) to the Palace. Having conferred phalamantrākshate, His Holiness accompanied him to the Palace. At the gate His Holiness was welcomed by Srī Subrahmanyarāje Urs. Having conferred phalamantrākshate on him, His Holiness was conducted to the Golden Simhāsanam in the Amba Vilas placed for him. Shortly after, His Highness the Mahārāja came in and after namaskāram, performed Pādapooja and received thīrthams, khillats and phalamantrākshate at the hands of His Holiness. The latter then sent phalamantrākshate to Her Highness the Mahārāni. This was followed by the grant of phalamantrākshate to the Rājabandhus, to the Dewan and the Chief officials. All this over, Srī Ananda Rao conducted His Holiness back escorting him as far as the main gate (Elephant gate), where he received phalamantrākshate.

On His Holiness' return the special worship and pooja to the Deity followed as well as the Tadiyārādhane in the Mutt.

28th February 1882.—Birthday of Srī Princess Jayalakshmi Ammanniavaru. His Holiness' visit to the Ambā Vilās, where at the Durbar, usual Pādapooja, etc., by His Highness, the accompanying formalities and conferment of blessings on the Princess followed, Mantrākshate being showered on the Princess by His Holiness and

presentations of saries, kanams, etc. being made. Sambhāvane by His Highness followed by the gifts of khillats and conferment of phalamantrākshate on His Highness by his Āchārya.

28th March 1882.—In response to the prayer of Srī Tulasi Ramadas, who was celebrating Srī Ramotsavam at Darasaguppe village near French Rocks (Hirode) His Holiness sent Pundits and others to assist him in his sacred task.

10th May 1882.—On the occasion of the marriage of Srī Dewan Rangacharlu's daughter in Madras His Holiness sent khillats and phalamantrākshate with blessings through Srī Magadi Raghavachar.

1st June 1882.—Bahiri Balwant Bahadur, Atmakur Rāja Srī Seethārāma Bhoopal having arrived in Bangalore, two agents were sent by His Holiness, at his request, to talk over some matters.

5th July 1882.—Chāturmāsya Sankalpa.

27th August 1882.—On account of Upakarmam, Sambhāvane received at the Mutt from Her Highness Mahāmāthrsrī Seethavilāsa Sannidhānam, His Highness the Mahārāja (Bangalore Camp), Srī Madanavilas Thotti Puttaswamiyavaru, Srī Devapārthivarājaru and Srī Dalavai Devarāje Urs.

28th September 1882.—Visvarūpayāthra on the conclusion of Chāturmāsya. Return from S. Koppal.

13th February 1883.—Srī Kavitārkika Simhachar bequeathed gold of the value of Rs. 272-8-0 (weighing 27 tolas) to Srī Hayagrīva out of which a Chandrahāram was got made and placed on the neck of the Deity.

21st February 1883.—"Sahasra Kalashābhisekham" for Srī Nanjarāja Bahadur of Madanavilas Thotti who sent by way of Sambhāvane, khillats and cash.

13th March 1883.—His Highness the Mahārāja's Birthday. His Holiness' presence in the Palace for pādapooja and grant of blessings, khillats and phalamantrākshate by His Holiness.

19th March 1883.—Birthday of Rājakumari Srī Jayalakshmi Ammanniyavaru. His Holiness' presence in the Palace for pādapooja and grant of blessings, khillats and phalamantrākshate.

12th April 1883.—Sīmantham for Her Highness the Mahārāni Srī Vānivilāsa Sannidhāna. His Holiness' visit to the Palace for receiving Pādapooja by His Highness the Mahārāja and conferring of blessings, etc.

20th July 1883.—Chāturmāsya Sankalpa.

7th September 1883.—Concluding Vidwat Sabha.

19th September 1883.—Visvarūpayātre. Return of His Holiness from S. Koppal.

29th October 1883.—Copper image of Srī Srīnivāsa Deshikendra cast for processional purposes.

28th February 1884.—Annaprāshanam of Rājakumāri Srī Krishnajammanniavaru. Sambhāvane sent to Srī Mutt from Palace. Khillats sent to His Highness the Mahārāja and to the baby along with phalamantrākshate with blessings of His Holiness.

2nd March 1884.—His Highness the Mahārāja's Birthday.

7th March 1884.—Srī Rājakumāri Jayalakshmi Ammanniavaru's Birthday celebration. His Holiness' presence at the Palace on both occasions. Usual pādapooja, etc., and exchange of khillats.

1st April 1884.— Third Sīmanthotsavam in the Palace on account of their Highnesses Srīman Mahārāja and Srī Mahārāni. Pādapooja to His Holiness at the Palace in the evening at 7 o'clock. Khillats and phala-

manträkshate by His Holiness to Their Highnesses the Royal couple along with blessings.

6th April 1884.—Sambhāvane received at the Mutt sent by Srī Hosadurgam Krishnamacharya, Dharmādhikāri of Vanaparti Samsthānam (later successor of His Holiness in the Brahmatantra Parakāla Peetham).

3rd June 1884.—Puthrotsavam at the Palace on account of the birth of a son to Their Highnesses Mahārāja Srī Chāmarajendra Wodeyar and Mahārāni Srī Vāni Vilāsa Sannidhāna at 10-15 A.M. Rejoicings at the Palace and the Capital.

6th June 1884.—Phalamanträkshate sent by His Holiness to Their Highnesses along with the blessings for the baby with khillats for all.

7th June 1884.—Departure of His Holiness the Swāmijī for the Brindāvanapratishta of His late Holiness Srī Srīnivāsa Deshikendra at S. Koppal.

8th June 1884.—Preliminaries started for the abovementioned function.

9th June 1884.—Pratishta carried out with all solemnity.

11th June 1884.—Return of His Holiness to Mysore.

15th June 1884.—Nāmakarnam of the baby Prince as "Srī Nālvadi Krishnarājendra Wodeyar Bahadur" in the Ambavilas Palace. His Holiness' presence for Pādapooja. Along with phalamanträkshate, gifts by His Holiness of khillats to Royal couple and the Prince.

6th July 1884.—Manthropadesham to Srī Hatti Ammaiyyanavaru and Samasrayanam to her daughter-in-law.

11th July 1884.—Chāturmāsya Sankalpa.

2nd October 1884.—Visit of His Holiness Srī Swāmijī to preside over the Sabha at the Saraswathīprasāda

Pātasāla (now Mahārāja's Sanskrit College, Mysore). His Highness the Mahārāja was also present at the function. Exchange of presents by the Guru and the Royal Sishya in the Sabha.

11*th January* 1885.—With a view to consult the Chief Commissioner for Mysore and the Governor-General in the matter of granting a loan to the Mutt to enable it to discharge its debts, in accordance with the request of the Dewan, His Holiness addressed a letter to the effect to the Dewan acquainting him with the financial position of the Mutt, and after he had handed the accounts of the institution to Srī Chidambara Iyer, Assistant Commissioner-in-charge of the Palace, since the time of the predecessor Srī Srīnivāsadeshikendra Brahmatantra Parakālaswāmi, His Holiness sent Srīkāryakartha with the letter to the Dewan Saheb in Bangalore who left Mysore in accordance with the instructions of Srī Chidambara Iyer.

14*th January* 1885.—In obedience to the above instruction, the Srīkāryakartha left for Bangalore.

18*th January* 1885.—At half past six in the evening Srī Chidambara Iyer came to the Mutt to consult His Holiness and obtained his opinion as to the desirability of engaging a contractor to supply provisions, etc., to the Mutt.

Incidentally, His Holiness having enquired of Srī Chidambara Iyer if he had any idea as to what the Dewan thought of the subject of the redemption of the debts of the Mutt, the latter said that as soon as he heard from the Dewan, he would lose no time in acquainting His Holiness with the same and relieve him of his anxiety.

19*th January* 1885.—Return of the Mutt Sheristedar with the reply from the Dewan that he would make

suitable arrangements for the redemption of the debt as soon as he went over to Mysore.

13th February 1885.—It being Mahāsivarāthri, fruits, flowers and vastrams were sent to the Mutt by Her Highness the Mahārāni Seethāvilāsa Sannidhānam.

25th February 1885.—Birthday of Princess Srī Jayalakshmi Ammanniavaru. His Holiness, along with her, conferred phalamantrākshate, etc., on 2nd Princess Srī Krishnājammanniavaru and on Srī Krishnarāja Wodeyar, Heir-apparent to the Throne, at the Ambāvilās Durbar, after receiving pādapooja from His Highness the Mahārāja.

5th March 1885.—Annaprāshanam for Srī Mahārājakumar, Heir-apparent, Srī Krishnarāja Wodeyar. Sambhāvane to His Holiness Srī Swāmijī; who sent khillats, garlands, boquet and phalamantrākshate with blessings.

[This day Upanayanam (thread ceremony) of the author of this booklet "The Origin and Growth of Srī Brahmatantra Parakāla Mutt". His Holiness' blessings and gift of phalamantrākshate and cloth to him on the 10th instant.]

7th April 1885.—Srī Ambil Narasimha Iyengar, Assistant Commissioner, had darshan of His Holiness Srī Swāmijī.

17th April 1885.—On the return of His Highness the Mahārāja and the Dewan from Ooty His Holiness sent phalamantrākshate and blessings to His Highness.

20th May 1885.—His Highness the Mahārāja Srī Chāmarājendra Wodeyar had the title G.C.S.I. conferred on him by Her Majesty the Queen Victoria of blessed memory.

In the evening a Durbar was held in the Palace, the Hon. the British Resident being present. Subsequently there was a banquet for Europeans.

His Holiness' blessings sent to Srī Mahārāja.

16th June 1885.—Birthday of Srī Rājakumārī Krishnājammanniavaru.

24th June 1885.—Birthday of Srī Krishnarāja Wodeyar Heir-apparent.

On both these days His Holiness' presence in the Palace for pādapooja, etc., and the conferment of blessings.

25th June 1885.—On the occasion of marriage in Dewan Srī Seshadri Iyer's family, phalamantrākshate, khillat, etc., were sent along with the blessings of His Holiness. In the evening, representatives of the former had darshan of Srī Swāmijī and offered Sambhāvane, etc. The Vidwans of Srī Mutt who had been sent for to officiate in the function were granted dakshina, etc., by the Dewan.

2nd July 1885.—Following the ancient custom in the Royal Family of Mysore, His Highness Srī Rājakumāra Krishnarāja Wodeyar had his cradle festival duly celebrated in Srī Chāmundi Hill.

31st July 1885.—Chāturmāsya Sankalpam. At the time of Panchashānti, Srī Chidambara Iyer, Palace Controller, and Srī Vaidyanatha Iyer, Private Secretary to the Dewan, were present.

20th August 1885.—Demise of His Holiness Srī Ranganātha Brahmatantra Parakālaswāmi at 8 o'clock in the morning.

Accession of Srī Krishna Brahmatantra Parakālaswami.

2nd October 1885.—Turīyāsramasweekāram as "Srī Krishna Brahmatantra Parakālaswāmi" by Srī Hosadurgam Krishnamacharyaswami, Dharmādhikāri of Vanaparthi Samsthānam, Hyderabad.

3rd October 1885.—Pattābhishekam of Srī Krishna Brahmatantra Parakālaswāmi in the presence of His Highness the Mahārāja Srī Chāmarājendra Wodeyar Bahadur.

4th October 1885.—His Holiness' visit to Palace for Pādapooja.

5th October 1885.—Karapamkodam of late Srī Ranganātha Brahmatantra Parakālaswāmi.

30th December 1885.—Reception at the Mutt through Srī Magadi Raghavachar of khillats from the following Samsthanams: (of Hyderabad), Vanaparthi, Atmakur, Gadwal, Jatprole, Kolhapur.

12th June 1886.—Second Birthday of Rājakumar Srī Krishnarājendra Wodeyar. His Holiness in the Palace for Pādapooja by His Highness the Mahārāja. Phalamantrākshate, khillats, etc., granted by His Holiness to His Highness the Mahārāja and Rājakumar Srī Krishnarājendra Wodeyar Bahadur.

21st July 1886.—Chāturmāsya Sankalpa.

14th September 1886.—His Holiness at Koppal.

16th September 1886.—Return to Mysore. Visvarupayāthre.

11th October 1886.—Prize distribution for successful students in the Mahārāja's Sanskrit College (then Saraswathīprasāda Pātasāla) examinations in the Palace in His Highness the Mahārāja's presence at Ambāvilās Durbar. His Holiness sent a gift of Rs. 2,000 for distribution and conveyed the same through a 'Srīmukham' which was carried in a 'Mena' (palanquin) with Palace honours.

22nd December 1886.—Putrikotsavam in the Palace at night 1–8 A.M.

24th December 1886.—Phalamantrākshate, khillats, etc., sent by His Holiness in connection with the events

mentioned above to Their Highnesses and the baby Princess.

2nd January 1887.—His Holiness' presence at Ambāvilās for Pādapooja at the Nāmakaranam of the baby Princess. Gifts of khillats, phalamantrākshate, etc., along with blessings by His Holiness to their Highnesses the parents and the baby Princess.

28th February 1887.—His Highness the Mahārāja's Birthday. His Holiness' presence in the Palace for Pādapooja, etc., as usual.

6th March 1887.—Birthday of Rājakumāri Srī Jayalakshmi Ammanniavaru.

29th March 1887.—At 2 o'clock this afternoon His Holiness Srī Krishna Brahmatantra Parakālaswāmi started from the Capital to Koppal Srī Mutt on the way to Melukote for Vairamudi Utsavam.

30th March 1887.—Koppal and Bale Urs Chatram.

31st March 1887.—Arrival at Melukote. Visit to the temple of Srī Nārāyanaswāmi and Sannidhis of Srī Cheluvarāyaswāmi, Srī Lakshmi, Srī Bhāshyakārar, Srī Pillai Lokachāryar, Srī Manavāḷamahāmuni, Srī Vedāntha Deshikar. After the Sevas there, arrival at the Srī Mutt on the brink of Srī Kalyani Sarovar.

1st April 1887.—Visit to Srī Yoganarasimhaswāmy on the hill.

2nd April 1887.—Visit to Srī Nārayanaswāmy temple for Sāttumorai followed by visits to the other Sannidhis for the same purpose.

In the evening, presence of His Holiness at the Vairamudi Kireetadhāranam and at the Utsavam in the four main streets throughout the procession till 5 A.M. and return to the Mutt after sealing up the Vairamudi chest.

3rd April 1887.—Presence of His Holiness at Sāttumurai in the temple.

5th April 1887.—His Holiness at the Teppotsavam.

7th April 1887.—His Holiness at Avabhritam of Srī Cheluvarāyaswāmi.

In the evening, Pattābhisheka Mahotsavam of Srī Sampathkumāran in the Srī Mutt in His Holiness' presence.

8th April 1887.—Visit for Darshan of Srī Varāhaswāmi on the brink of Kalyāni Sarovaram.

9th April 1887.—Returning from Srī Nārāyanaswāmi and other Sannidhis, His Holiness at the request of Srī Akkarakanni Narasimhachariar, Adhyaksha of the Sanskrit College, and Srī Tirumalācharya, visited the Pātasāla and presided over the Sabha. After the usual vākyārtham, display of poetic talent, etc., by the Vidwans and the students. Conferring blessings on the college and expressing His good wishes for its future and gifts of phalamantrākshate, His Holiness returned to the Mutt.

In the evening a Tengalai Sanyasin visited the Mutt, and being received with great courtesy by His Holiness, the holy visitor had tīrtham, etc., after seva and Sāttumurai of Srī Hayagreeva. His Holiness honoured him with shawls and sent torch bearers to escort him to his abode.

12th April 1887.—In the evening, after Srī Hayagreevārādhanam, His Holiness graced the 'mantap' constructed by Assistant Commissioner Srī Srinivasa Iyengar, at the latter's request, to where Srī Cheluvarāyaswāmi had been escorted. After Mangalārathi, His Holiness received the usual Maryādas, etc. At the conclusion of the mantapotsavam His Holiness circumambulated

the shrine led by Srī. Srinivasa Iyengar, and the members of the family; who were all then granted phalamantrākshate by His Holiness.

His Holiness then followed the deity in the Rāja Veedhi (main street) to the temple of Srī Nārāyanaswāmi where the Kodai Tirunal Utsavam was then being conducted. After taking part in it, His Holiness continued with the Deity at "Padiyāttam" and subsequent reaching of the Asthanam. His Holiness then performed sevas at the Srī Sannidhis of Srī Nārāyanaswāmi, Srī Cheluvarāyaswāmy, Srī Ammanavaru, Srī Bhashyakar and returned to the Mutt.

13*th April* 1887.—Presentations to the officials of the temples and Vidwans, etc., of the place on the eve of return to Mysore.

14*th April* 1887.—After Abhigamanam, His Holiness with Lord Srī Hayagreeva and Lord Srī Lakshminārāyana prepared to return to Mysore, after visiting the temple for Sāttumurai and leave taking of God. Starting from the Mutt, His Holiness proceeded along the Rāja Veedhi and depositing Srī Hayagreeva at the Srī Sannidhi of Srī Vedantha Desikar arrived at the temple of Srī Nārāyanaswāmi and entering, prostrated before the Dhwajastambha. Then going round the Sannidhi of Srī Nārāyana he came to Srī Ammanavaru temple. After Sāttumurai, teertham, prasādam, etc., there, His Holiness proceeded to Srī Bhashyakar's Sannidhi. After Sāttumurai, etc., there, His Holiness came to Srī Pillai Lokāchārya's Sannidhi and from thence proceeded to Srī Tirunārāyana's shrine and after Sāttumurai there had darshanam of Srī Shelvappillairāya and after Sāttumurai, etc., took leave of the Deity and emerging from the temple, went round it and arrived at Srī Jeeyar's Sannidhi. After

taking part in Sāttumurai, etc., there, His Holiness arrived at Srī Vedāntha Desikār's Sannidhi. After attending Sāttumurai, etc., there, he took leave of the Āchārya, and with Srī Hayagreeva in front left Melukote on his return journey, escorted by all the Mutt and temple honours. On reaching the Paruvatte Mantap His Holiness alighted there and granted phalamantrākshate, etc., to all temple officials and the leading citizens, vidwans, etc., and to Srī Nanjaraja Urs, Attache. Resuming the journey at 11 o'clock His Holiness arrived at the Bale Urs' Chatram; which he left after Ārādhanam Samārādhane and the evening worship at 10 o'clock at night and arrived at S. Koppal at 5 A.M. on 15-4-1887.

15th April 1887.—Koppal.

16th April 1887.—Visit to temples of Srī Ranganātha and Srī Narasimhaswāmy.

17th April 1887.—Return to Mysore. Ceremonial entry to the Capital.

8th June 1887.—Srī Devapārthivarāyaru having invited His Holiness to be present at his house on the occasion of his daughter's marriage, His Holiness complying with his request, graced his house for pādapooja on 9-6-1887.

10th June 1887.—Upanayanam of Srī. Devapārthivarājaru's son. His Holiness sent blessings, phalamantrākshate, etc., but could not be present on account of his tirunakshatram celebration in the Mutt.

15th June 1887.—Srī Chidambara Iyer had audience with His Holiness and discussed with him the ways and means of redeeming the Mutt's debts, from loan by the Palace.

7th July 1887.—Chāturmāsya Sankalpa.

12th August 1887.—Some debts incurred by the Mutt to-day were cleared by the Palace out of a total of Rs. 1,50,000.

[*Note.*—From now onwards by monthly instalments the debt was cleared by the Mutt from a personal loan of Rs. 1,50,000 kindly granted by His Highness the Mahārāja Srī Chāmarājendra Wodeyar Bahadur. A sum of Rs. 1,32,500 was paid up by 18–7–1902. The remaining amount of Rs. 22,500 was remitted by order of His Highness the Mahārāja Srī Krishnarāja Wodeyar IV on 25-6-1903.]

31*st August* 1887.—Annaprāsanam for Srī Rājakumāri Cheluvājammanni Avaru, third Princess. Sambhāvane, Khillat, etc., received at the Mutt. His Holiness sent phalamantrākshate and khillats.

2nd September 1887.—His Holiness at Koppal.

4th September 1887.—Srī Dalavai Devaraje Urs, Subdivision Officer, French-Rocks, had darshan of His Holiness at 2 P.M.

5th September 1887.—Return to Mysore. Visvarupayātre. Welcomed by Srī. Devapārthivarājaru, Vidwans, etc. as usual.

12*th January* 1888.—His Holiness sent phalamantrākshate to Srī. Thambuchetty, Officiating Dewan, who sent plates of fruits, etc., in the evening.

18*th February* 1888.—His Highness the Mahārāja's Birthday. His Holiness' presence in the Palace for Pādapooja, etc., as usual.

6th March 1888.—According to the arrangement made for clearing the debts incurred by the Mutt through the Palace, payment of the 7th instalment of Rs. 1,250 to the Palace Treasury.

30th March 1888.—Sīmantotsavam of Their Highnesses the Mahārāja and the Mahārāni it being the 5th. His Holiness' presence for pādapooja at the time of Udakashānti on the previous day at 8 P.M.

5th June 1888.—Birth of a son to His Highness the Mahārāja Srī Chāmarājendra Wodeyar Bahadur (afterwards His Highness the Yuvaraja Kantheerava Narasimharāja Wodeyar Bahadur).

7th June 1888.—Putrotsavam celebration. Phalamantrākshate, etc., sent from the Mutt. Vidwans of the Mutt received gold coins by way of dakshina.

9th June 1888.—Sambhāvane, khillats, etc., received at the Mutt from Atmakur Samsthānam on the occasion of the Rāja's daughter's marriage. Khillat, etc., sent to Atmakur through Srī. Magadi Raghavachar.

16th June 1888.—Nāmakarnam of Srī Yuvarāja. His Holiness at Ambavilās. Pādapooja by His Highness the Mahārāja. Blessings by His Holiness with phalamantrākshate, exchange of khillats, etc. While leaving the Palace His Holiness granted garlands and phalamantrākshate to the Military Officers who had lined up route outside the gateway.

20th June 1888.—Srī. Krishnarājendra Wodeyar's Birthday. Pādapooja, etc., to His Holiness at Ambā Vilās. Along with phalamantrākshate to His Highness the Maharāja, the Prince Srī Krishnarājendra Wodeyar was the recipient of khillats, phalamantrākshate and blessings.

18th July 1888.—Srī. Devapārthivarājaru had darshan of His Holiness Srī Swāmijī and begged His Holiness to grace the occasion of his mother's Shasthipoorthi Shānti celebration. His Holiness conferred khillats and phalamantrākshate on the Prince.

22nd July 1888.—In response to invitation His Holiness proceeded to his Palace and received pādapooja called Gurupooja. Sambhāvane, etc., as usual.

14th October 1888.—"Aksharābhyāsam" of Srī Rājakumār Srī Krishnarāja Wodeyar Bahadur in the Ambā Vilās. Sambhāvane, etc., sent to the Mutt. Khillats and phalamantrākshate from His Holiness.

20th March 1889.—"Annaprāsanam" for Srī Mahārājakumār Srī. Kanthīrava Narasarāja Wodeyar. As usual phalamantrākshate, etc., sent by His Holiness.

25th May 1889.—Birthday celebration of Prince Srī Narasimharāja Wodeyar. Usual Pādapooja at Palace. Sambhāvane and exchange of khillats. Blessings and phalamantrākshate.

2nd June 1889.—Birthday celebration of Srī Rājakumāri Krishnarāja Ammanniavaru. Sambhāvane after Pādapooja.

9th June 1889.—Birthday celebration of Srī Krishnarājendra Wodeyar. Pādapooja, etc., as usual.

8th July 1889.—Srī Subrahmanyarāje Urs, brother of His Highness the Maharāja Srī Chāmarājendra Wodeyar Bahadur, had the privilege of obtaining "mantropadesham" from His Holiness. After this he performed pādapooja to His Holiness in the Mutt and offered Sambhāvane, khillats, etc., and received phalamantrākshate and blessings.

14th July 1889.—His Holiness made a grant of Rs. 2,000 for distribution among the scholars who passed the examination in Vishithādwaita Vedānta in the "Mahārāja's College, Mysore".

12th September 1889.—Srī Nanjarāja Bahadur of Madanavilāsa Thotti made a gift of wet land belonging to him in a village near Doddegowdana Koppal in

perpetuity to the Mutt, and also a costly pair of shawls and a fine horse. His Holiness conferred khillats and phalamantrākshate on the donor.

15*th September* 1889.—His Holiness' visit to Amildar Srī Raghavendra Rao's house in Seringapatam for pādapooja, by him.

20*th December* 1889.—Birthday of Srī Princess Cheluvājammanniavaru. Pādapooja, etc., to His Holiness as usual.

24*th February* 1890.—His Highness the Mahārāja's Birthday. His Holiness' visit to the Palace. Pādapooja, etc.

21*st March* 1890.—Telugu New Year's Day. The usual New Year's Day blessings and phalamantrākshate with khillats were sent by His Holiness to His Highness the Mahārāja and Srīman Yuvarāja Srī Krishnarājendra Wodeyar Bahadur.

22*nd March* 1890.—Installation of Srī Koorma and Santānagopal Murthi images in the Mutt (Pratishtha) with all formalities, for Gadwal Rāja.

27*th March* 1890.—His Holiness started to Melukote for Vairamudi Utsavam.

29*th March* 1890.—Arrival at Melukote. Visits to Srī Nārāyanaswāmi, Srī Cheluvarāyaswāmi, Srī Paramapadanātha, Srī Chakrathālwar, Srī Tirukkachchi Nambi, Srī Nāthamuni, Alavāndar, Srī " Sampige Alwar ", Srī Ammanavaru, Srī Bhāshyakārar, Srī Pillai Lokāchāryar, Srī Jeeyar and Srī Vedāntha Desikar Sannidhis. Arrival at the Mutt. It was also Srī Rāma Navami to-day.

31*st March* 1890.—Visit to Srī Yoganarasimhaswāmi temple on the hill in the morning. At 12 o'clock in the night, His Holiness' presence at Vairamudi Kirītadhāranotsavam. Srī Devapārthivaru was also present.

3rd April 1890.—His Holiness at the Rathotsavam.

5th April 1890.—His Holiness at the Avabhritam. In the evening Pattābhisheka Mahotsavam of Srī Cheluvarāyaswāmi in the Mutt.

12th April 1890.—His Holiness' presence at Sāttumurai in Srī Narāyanaswāmi Devasthānam.

13th April 1890.—Visit to Srī Varāha Sannidhi on the Kalyāni Sarovar. In the evening grant by His Holiness of phalamantrākshate to temple officials, vidwans, etc.

14th April 1890.—Return journey to Mysore after visiting the Swamies in S. Koppal Srī Mutt.

16th April 1890.—Arrival at Mysore.

22nd May 1890.—Birthday of Srī Rajakumāri Krishnajammanniavaru.

30th May 1890.—Birthday of Srī Yuvarāja Srī Krishnarājendra Wodeyar Bahadur. Pādapooja, etc., to His Holiness as usual.

6th July 1890.—Chāturmāsya Sankalpam.

28th September 1890.—His Holiness at Koppal.

1st October 1890.—The Sheristedar of Srīrangapatnam Taluk, the French-Rocks Taluk Head Munshi Srī Jagannathachar, and others prayed to His Holiness that they may be granted "Srīpāda Thīrtham". Their prayer having been granted, they had sevārtham performed in the Mutt and had their dinner (prasādasweekāram). The Sambhāvane offered by them included dhoties.

4th October 1890.—Return to His Holiness to Mysore. Ceremonial entrance to the capital. Viswarupayāthre. Welcome by Srī Nanjarāj Urs of Madanavilāsa Thotti, and Srī Subbaraya Aiyar, Palace Assistant Commissioner.

5th October 1890.—His Holiness gave audience to Srī Narasimha Iyengar, Palace Durbar Bakshi, in the evening.

15th December 1890.—His Highness the Mahārāja Srī Chāmarājendra Wodeyar Bahadur at Melukote. His Highness, guest of His Holiness in the Mutt. Arrangements made for His Highness' dinner.

17th December 1890.—Srī Devapārthivarājaru obtained darshan of Srī Swāmijī and escorted him to his house for pādapooja at "Udakashānti" preliminary to "Sīmantham" on the morrow. Sambhāvane and khillats to His Holiness who conferred blessings.

8th January 1891. Birthday of Srī Cheluvājammanniavaru.

7th February 1891.—His Holiness at S. Koppal.

9th February 1891.—Ardhodaya Punyakālam.

3rd March 1891.—At 10 o'clock in the morning darshan granted to Srī Subbaraya Iyer, Assistant Commissioner, Palace.

12th March 1891.—Darshan granted to Srī Subbaraya Iyer, Assistant Commissioner, Palace, in the evening at 8 o'clock.

15th March 1891.—His Highness the Maharaja's Birthday. His Holiness' presence at Durbar in the Palace for Pādapooja. His Holiness' blessings, khillats and phalamantrākshate.

16th March 1891.—At 6 o'clock in the evening darshan granted to Srī Subbaraya Iyer, Assistant Commissioner, Palace.

20th March 1891.—Visit to Srī Sannidhi of Srī Vijayendra Rao of the Dewan's Office.

Birthday celebration at Palace of Srī Rājkumāri Jayalakshmi Ammanniavaru. His Holiness in the Palace for the usual pādapooja, etc.

26th March 1891.—Pādapooja to His Holiness in the Palace on account of "Chaulotsavam" of Srī Yuvarāja Srī Krishnarājendra Wodeyar.

10th June 1891.—Birthday celebration of Srī Rājakumāri Krishnājammanniavaru.

18th June 1891.—Birthday celebration of Srī Krishnarājendra Wodeyar Bahadur.

20th June 1891.—Councillor Srī Chantsal Rao obtained darshan of Srī Swāmijī at 5 o'clock in the evening.

5th July 1891.—Darbar Bakshi Srī Narasimha Iyengar had darshan of Srī Swāmijī at 8 o'clock in the evening.

21st July 1891.—Chāturmāsya Sankalpa.

31st July 1891.—Dewan Srī Seshadri Aiyar obtained darshan of Srī Swāmijī and had audience till 11 o'clock in the morning. He retired after receiving phalamantrākshate and blessings.

22nd October 1891.—Return of His Holiness from S. Koppal. Visvarupayāthra. Ceremonial entry into the Capital.

29th October 1891.—At 9 o'clock in the evening the Deputy Commissioner, Mysore District, had darshan of Srī Swāmijī.

3rd March 1892.—Birthday celebration of His Highness the Mahārāja. Usual visit of His Holiness for pādapooja at the Palace Durbar.

9th March 1892.—Birthday celebration of Srī Mahārājakumāri Srī Jayalakshmi Ammanniavaru. Pādapooja to His Holiness in the Palace Durbar as usual.

27th March 1892.—Muzrai Assistant Commissioner Srī Srinivasa Iyengar had audience of His Holiness at the Mutt.

22nd May 1892.—Srī Mahārājakumār Srī Kantheerava Narasimharāja Wodeyar's Birthday celebration. His Holiness' presence as usual at the Ambā Vilās Durbar for pādapooja.

29th May 1892.—Sri Rājakumāri Srī Krishnājammanniavaru's Birthday celebration. Usual pādapooja to His Holiness in the Durbar at Ambā Vilās.

5th June 1892.—Palace Durbar Bakshi Srī Narasimha Iyengar had audience with His Holiness at 1 o'clock in the aftertnoon.

6th June 1892.—His Highness the Yuvarāja Srī Krishnarājendra Wodeyar's Birthday celebration. The usual pādapooja to His Holiness in the Durbar at Ambā Vilās. After the grant of blessings, phalamantrākshate, khillats, etc., to His Highness the Mahārāja. Srīmad Yuvarāja Srī Krishnarājendra Wodeyar Bahadur, Srī Rājakumar Kantheerava Narasimharāja Wodeyar, Srī Mahārājakumāri Jayalakshammanniavaru, Srī Mahārājakumāri Srī Krishnajammanniavaru, Mahārājakumāri Srī Cheluvājammanniavaru, all received blessings and phalamantrākshate. The Dewan was the recipient of phalamantrākshate with blessings. On the return journey of His Holiness to the Mutt the Durbar continued with His Highness the Mahārāja on the silver chair, Srīmad Yuvarāja Srī Krishnarājenora Wodeyar on the "Simhāsanam".

26th June 1892.—On the occasion of the Birthday celebration of the son of Srī Devapārthiva Mahārājaru His Holiness sent phalamantrākshate to Srī Devapārthiva Mahārājaru's family.

29th June 1892.—Srī Srinivasacharlu of Gulbarga (Hyderabad) had Samāsrayanam along with the members of his family. In the evening Dolotsavam for Lords

Srī Hayagreeva and Srī Lakshminārāyana as Seva by the gentlemen.

9th July 1892.—Chāturmāsya Sankalpa. His Highness the Mahārāja's presence at the "Panchashānti" in the afternoon in Srī Mutt. His Highness, the recipient of khillats, blessings and phalamantrākshate. His Highness having retired after taking leave of His Holiness Srī Devapārthiva Mahārājaru. Dewan Srī Seshadri Iyer, the Deputy Commissioner, the Muzrai Superintendent, the Palace Durbar Bakshi, the Ursu Noblemen, the Dharmādhikāries and leading Vidwans were all the recipients of phalamantrākshate.

8th March 1893.—Srī Bakshi Basappaji Urs had darshan of Srī Swāmijī at the Mutt at 8 o'clock in the even ing and obtained His Holiness' approval and permission for celebrating his daughter's marriage on the morrow.

9th March 1893.—His Holiness sent phalamantrākshate, khillats and blessings to Srī Bakshi Basappaji Ursu's family and the married couple.

11th March 1893.—His Holiness was escorted to the Palace with all Palace honours to receive pādapooja at the hands of Srī Madanavilāsa Thotti Nanjarāja Bahadur at the performance of the preliminaries such as "Kalasha Prathistha" in connection with the celebration of His "Shashtipūrthi" on the following morning. After pādapooja, etc., by Srī Nanjarāja Bahadur the members of the zenana also performed pādapooja and all were recipients of Srīpādathīrtham, blessings, khillats and phalamantrākshate by His Holiness.

24th March 1893.—When in the morning after the usual "Abhigamanarādhane" His Holiness Srī Swāmiji had just concluded offering "Bharārpanam" (Saranāgati) to some ladies from Wanaparthi Samasthānam, a most

urgent call from the Palace came, communicating to His Holiness, Her Highness Srī Mahāmātri Srī Seethavilāsa Sannidhānam's urgent prayer that His Holiness might forthwith grace the Palace with his presence without losing a moment's time to grant her that most esteemed last favour, *i.e.*, "Bharanyāsam", as she felt that her last days were approaching. His Holiness without losing a moment proceeded to the Palace where His Highness the Mahārāja, the other members and relatives of the Royal Family, the Durbar Bakshi, the Palace Controller, the Dharmādhikāries and others had all been anxiously waiting in the apartment adjoining the one where Her Highness the Mahāmāthrisrī had been having her bath to prepare herself for the "Bharanyāsam". His Highness then questioned His Holiness as to the significance of "Chakrānkanam", "Bharanyāsam", "Mantropadesam' and other things closely connected with the practice of Srī Vaishnava faith and also other darshanams relating to "Mokshopāyam".

His Highness expressed his gratefulness to His Holiness for the enlightenment which came to him as a result of the lucid and heartfelt "upadesam" directly from his own family Āchārya.

At the request of the Mahārāja and Her Highness the Mahāmāthrusrī, His Holiness then performed 'Sankalpam' and begged the Lord for the grant of "Bharanyāsam" to the distinguished Queen Mother.

His Holiness then instructed the Mahāmāthrusrī as to how she should regulate her thought and actions for the few days remaining to her in "consonance with the spirit of Bharanyāsam".

Having promised to His Holiness that she would try her best to fulfil the injunctions of His Holiness

consistently with all the physical and mental powers which God should be pleased to vouchsafe for her, the Mahāmāthrusrī then put her head on the sacred feet of the Āchārya and bathed them with tears of joy and entrusted His Highness, the Royal family as well as the future of the State to the constant care and blessings of His Holiness. The assurance sought for having been granted, Her Highness obtained the "Srī Charana Tīrtham" of His Holiness in which all present participated.

His Holiness then returned privately to the Mutt after granting phalamantrākshate.

26th March 1893.—Demise of Her Highness the Mahāmāthrusrī Seethavilās Sannidhāna. "Srī Choorna Paripālanam", etc., conducted at the instance of the Mutt.

30th March 1893.—His Holiness visited the Palace in private capacity and offered suitable condolence, explaining the Sāstras and Purāna, etc., to His Highness the Mahārāja.

5th April 1893.—The Rāni of Wanaparthi having come to Mysore to have darshan of His Holiness Srī Swāmijī, she was received as the Palace Guest and accommodated in the Jaganmohan Palace and was suitably provided for by the Palace authorities.

In the evening Srī Rāni of Wanaparthi had darshan of His Holiness the Swāmijī in the Mutt, bringing with her trays of flowers, fruits, khillats, etc., for Lords Srī Hayagreeva and Srī Lakshmīnārāyana.

6th April 1893.—His Holiness repaired to the Palace where at "Dantada Thotti" Srī Prasanna Krishnaswāmi had been installed for the starting of the functions in connection with the "Karapam kodam" for the late Her Highness Mahārāni Mahāmāthrusrī Devājammanniavaru of Srī Seethavilās Sannidhāna. Srīman Keshava Bhattar

having duly performed the "Kalashapratishtha", His Holiness by way of "Shubhasweekāram" for His Highness, bestowed khillats, phalamantrākshate and blessings.

7th April 1893.—The "Karapam kodam" festival was duly celebrated with His Highness Srī Swāmijī and His Highness the Mahārāja, the Prabandha Goshti engaged in Pārāyanam in front and Vedapārāyanam behind the elephant carrying the Kodam with the Lord invoked into it. Sāttumurai having been performed, His Highness performed pādapooja to His Holiness and had Srīpādathīrtham, khillats and phalamantrākshate conferred on him by His Holiness. Srī Yuvarāja Srī Krishnarājendra Wodeyar Bahadur being slightly indisposed, His Holiness sent phalamantrākshate to where he was. Srī Kanteerava Narasimharāja Wodeyar then was the recipient of the blessings, khillats and phalamantrākshate.

His Holiness then visited the zenana at the request of Her Highness Srī Mahārāni Vānivilāsa Sannidhāna and took his seat on the Silver "Simhāsanam" placed there. Her Highness advanced to the Peetham and made four pranāmams to His Holiness. After enquiries about the welfare of the family and condolences for the loss of the departed soul, His Holiness received the pādapooja offered by Her Highness and bestowed Srīpādathīrtham which had been granted to His Highness the Mahārāja previously.

Her Highness Srī Mahārāni offered Sambhāvane and was followed by Mahārājakumāris Srī Jayalakshmi Ammanniavaru, Srī Krishnājammanniavaru and Srī Cheluvājammanniavaru who offered individual sambhāvanes and received Srīpādathīrtham.

Srī "Kamān Thotti" Ammanavaru then followed suit.

After every one of these had received phalamantrākshate and blessings, His Holiness then emerged from the zanana and took the seat near the Deity outside, where the assembled Rājabandhus were. His Highness then granted Srī Bhāgavath Thīrtham and Srīpādathīrtham and phalamantrākshate to them all.

Then His Holiness returned to the Mutt.

8th April 1893.—Sowcar Srī Seetharama Setty from Madras and his family had darshan of Srī Swāmijī and obtained Srīpādathīrtham of His Holiness and offered Sambhāvane. They had also dinner in the Srī Mutt being the prasādam of His Holiness.

11*th April* 1893.—Srī Rāni of Wanaparthi had Samārādhane performed in the Srī Mutt. She also visited the Palace and had audience with Their Highnesses.

13*th April* 1893.—Srī Rāni of Wanaparthi performed pādapooja to His Holiness at the Srī Mutt and was the recipient of Srīpādathīrtham. She had samārādhane performed at the Mutt.

15*th April* 1893.—Wanaparthi Srī Rāni bade good-bye to His Holiness and obtained permission to leave for her place after being granted phalamantrākshate.

26*th May* 1893.—Srīmad Yuvarāja Srī Krishnarājendra Wodeyar Bahadur's Birthday celebration in the Palace. Usual pādapooja, etc., to His Holiness in the Palace.

18*th September* 1893.—On written request of Srī Rāja of Atmakur (Hyderabad) "Bharanyāsam" conceded by His Holiness to Srī Rāni.

19*th September* 1893.—On the occasion of the Pattābhishekam of Rāja Srī Seetharāma Bhoopal at Gadwal Samasthānam (Hyderabad), Sambhāvane, khillat, etc., were received at the Mutt accompanied by band,

music, etc., and offered by special messengers sent for the purpose to His Holiness who in turn sent khillats, phalamantrākshate and blessings.

12th March 1894.—His Highness the Mahārāja's Birthday celebration, etc. The usual pādapooja to His Holiness in the Palace Durbar. Blessings, etc., by His Holiness.

14th May 1894.—Birthday celebration of Srī Yuva-rāja Srī Krishnarājendra Wodeyar Bahadur. His Holiness as usual was present at the celebration for pādapooja, etc.

31st May 1894.—Srī Kantheerava Narasimharāja Wodeyar's Birthday celebration. Usual pādapooja. His Holiness' blessings.

12th November 1894.—His Holiness at the Rathot-savam at Karīghatta.

28th December 1894.—The saddest of events in the History of Mysore after the Rendition. Demise of His Highness the Mahārāja Srī Chāmarājendra Wodeyar Bahadur at 7–30 A.M. in Calcutta. Mysore's people plunged in grief at the premature passing away of their beloved Sovereign who was really an idol to his people who were captivated by his simplicity and goodness.

2nd January 1895.—Arrival from Calcutta of Her Highness Mahāmāthrusrī Srī Vānivilāsa Sannidhāna and His Highness the Mahārāja Srī Krishnarājendra Wodeyar at Mysore.

5th January 1895.—His Holiness' private visit to the Palace to offer condolences to the bereaved Royal Family where the Dewan, Councillors, Srī Chentsalrao and Srī Thamboo Chetty had already arrived. Accompanied by them His Holiness proceeded to where the Queen Mother, the new Mahārāja and Yuvarāja were present. By the Upadesham and consolation offered by His Holiness,

Her Highness gathered courage and promised to serve the State with the memory of her departed Royal husband's spirit, by her devotion to the uplift of the grief-stricken people and by bringing up the new Mahārāja in such a way with the co-operation of her Dewan, Councillors and officials as to fit him for the responsible tasks ahead.

8th January 1895.—His Holiness at the Palace for the preliminaries such as kalashapratishtha, etc., in connection with the morrow's "Karapam kodam".

9th January 1895.—"Karapam kodam Utsavam" as on similar occasions previously.

31st January 1895.—At 8–30 A.M. His Holiness, escorted with all honours, proceeded to the Palace for receiving pādapooja on the eve of Pattābhisheka Muhurtham of Srī Mahārāja Srīman Nālmadi Krishnarāja Wodeyar Bahadur on the morrow. After pādapooja His Highness was the recipient of Srī Bhāgavatha thīrtham and Srīpāda thīrtham according to the age-long custom. Having conferred blessings, khillats and phalamantrākshate His Holiness, returned to the Mutt.

1st February 1895.—Pattābhisheka Muhūrtam of His Highness Srīman Mahārāja Srī Krishnarāja Wodeyar IV.

3rd June 1895.—Birthday celebration of His Highness the Mahārāja Srī Krishnarājendra Wodeyar Bahadur. The customary pādapooja, etc., to His Holiness.

7th July 1895.—Chāturmāsya Sankalpa. His Highness the Mahārāja having sent word that himself and His Highness Srī Kantheerava Narasimharaja Wodeyar would be visiting the Mutt for darshan in a ceremonial manner, all arrangements had been made. At the appointed hour, 9 o'clock, His Highness driven in the State Carriage along with his brother His Highness

Srīmad Yuvarāja arrived at the Mutt. As Their Highnesses turned the corner of the Jaganmohan Palace, the full escort waiting to conduct His Holiness according to custom to the Kāranji tank for " Mrittikāsangrahanam" lined up and presented arms to Their Highnesses. The golden and silver mace-bearers, the chauri wavers, the bearer of the Swetachetram with the five cupolas (all Brahmans), the Mutt officials, Srī Veerappaji Urs and other Ursu Noblemen, the Palace Vidwans as well as those of the Mutt all welcomed Their Highnesses in front of the Jaganmohan Palace, at the square and the Palace and the Mutt bands playing, escorted Their Highnesses to the gate of the Mutt. Their Highnesses having been bathed with a shower of flowers were escorted to the Srī Sannidhi of Lords Hayagreeva and Lakshmīnārāyana. His Holiness Srī Swāmijī having just come to the conclusion of Bhagavadārādhanam, performed the Mangalārathi and brought it and presented to Their Highnesses and then to the assembled leading personalities. Garlands, flowers, gandh and thīrtham having been served to all, His Holiness took his seat on the silver Simhāsanam placed in the Hall. Their Highnesses performed namaskārams and were followed by all. Their Highnesses then seated themselves in front of the Peetham. When all had been seated and a pin-drop silence having ensued, His Holiness gave a brief survey of the origin and growth of the Mutt, the closeness of the relations between the Royal Family of Mysore and the Srī Mutt and in Slokas composed on the spot, "the great Āchārya (who became the recipient of the "Kavisārva Bhauma" when he was sixteen) gave Upadesam to his Royal Sishya on his duties towards his subjects, to his personal staff, to his family, relations and friends and above all to his

Āchārya so that he may be a shining example to all rulers in the world.

The entire audience listening with rapt attention to His Holiness' Upadesam was overwhelmed with joy and satisfaction.

His Holiness then spoke about the significance of the Chāturmāsya Sankalpam and the crowning function to come off in the afternoon, *i.e.*, the "Panchashānthi" for the peace of the world, and the important role of the sovereigns in such functions all over the country, in all similar institutions.

The impression which the Āchārya created on his Royal Sishyas was so profound and lasting that verily it may be described as the beacon light which guided His Highness the Mahārāja Srī Krishnarājendra Wodeyar throughout his distinguished regime, and which secured him the title "Rājarshi", and held him up as an exampl to be followed by all the princes and chiefs of India and even outside.

The members of His Highness' retinue then performed namaskārams and were conferred phalamantrākshate by His Holiness, who were now followed by others.

The sabha concluded, His Holiness rose as Their Highnesses took leave and proceeded to start for the Mrittikasangrahanam.

During the usual visit to the temples on the return journey from the Kāranji tank His Holiness was escorted by the Deputy Commissioner and the Assistant Commissioner.

At "Panchashānthi " in the afternoon the Government was represented by the Muzrai Superintendent Srī Arcot Sreenivasachariar, the Palace Durbar Bakshi Srī

Narasimha Iyengar, the Deputy Commissioner Srī Devapārthivaru and other Ursu gentlemen who attended. All received phalamantrākshate at the conclusion of the function.

26th February 1896.—Commencement of the construction of the 'Brindavan' over the Samādhi of the late Srī Ranganātha Brahmatantra Parakālaswāmi.

19*th March* 1896.—His Holiness' visit to the Palace to scrutinise the horoscopes of Sow. Chi. Maharājakumāri Srī Krishnājammanniavaru and Chiranjeevi Srī Col. Desarāj Urs for the purpose of their proposed marriage.

10*th April* 1896.—'Lagnapatrikas' for His Highness the Mahārāja Srī Krishnarāja Wodeyar Bahadur's Upanayanam as well as the marriage of Srī Rājakumāri Srī Krishnājammanniavaru were brought to Srī Mutt in a panchakalasha palanquin with escort and music, etc., for presentation to His Holiness. The bringer, the Palace Controller, was granted shawls, etc., along with phalamantrākshate.

19*th April* 1896.—His Holiness was escorted to the Palace with all the first class honours to receive pādapooja on the eve of the marriage of Mahārājakumāri Srī Krishnājammanniavaru. His Highness' performed pādapooja and received Bhagavatha teertham and Sreepāda teertham, khillats and phalamantrākshate. Srī Mahārājakumāri, the bride, then followed suit and received His Holiness' blessings, khillats and phalamantrākshate.

20*th April* 1896.—Marriage celebration of Maharājakumāri Srī Krishnājammanniavaru with Col. Srī Desaraj Urs. Khillats and phalamantrākshate sent by His Holiness for the couple were conveyed with all honours, music,

band, etc., and were offered at the instance of the Dewan the first among the presents.

28th April 1896.—Gurupooja at the Palace to His Holiness the Swāmijī on the eve of Upanayanam of Mahārāja Srī Krishnarājendra Wodeyar Bahadur on the morrow. His Highness having performed pādapooja received Bhāgavatha and Srīpāda teertham at the hands of His Holiness and was granted khillats, phalamantrākshate along with blessings.

29th April 1896.—Upanayanam of Mahārāja Srī Krishnarājendra Wodeyar Bahadur duly celebrated, Srī Kāsi Guru according to custom performing the Brahmopadesam under instructions from His Holiness who was precluded from presence at the function. Owing to 'Nāndi' having been performed for Upanayanam, blessings, etc., sent by His Holiness. An objection having been raised which, however, according to His Holiness, was not valid. His Holiness refrained from going to the Palace.

2nd May 1896.—Srī Chotaval Gayaval from Gaya obtained darshan of His Holiness the Swāmijī and offered by way of Sambhāvane, shawls and sovereigns. He was the recipient of shawls and phalamantrākshate from His Holiness.

3rd May 1896.—Dewan of Pudukota State Srī Vedantha Ayyangar had darshan of Srī Swāmijī in the Mutt and offered Sambhāvane in the shape of shawls and received phalamantrākshate and shawls with blessings.

8th May 1896.—His Holiness at the Palace for pooja on the occasion of His Highness the Yuvarāja Kantheerava Narasimharāja Wodeyar's Birthday celebrations. Pādapooja by His Highness the Mahārāja followed by Pādapooja by His Highness the Yuvarāja. His Holiness' blessings, etc.

9th June 1896.—After exhaustive shāstrārtham the objection raised to His Holiness' presence at His Highness the Mahārāja's Upanayanam by the Dewan and some Sāstries was found to be invalid. Her Highness the Mahārāni Mahāmāthrusrī begged His Holiness to grace the Palace with his presence to receive the Pādapooja which should have been performed at the Upanayanam. Accordingly His Holiness, escorted by the Palace escort, proceeded to the Palace and having been cordially welcomed with duly tendered apology, received the special pādapooja at the hands of His Highness the Mahārāja. The usual procedure was observed.

From now onwards Her Highness the Mahāmāthrusrī Regent desired that the Rs. 2,000 annual grant made by His Holiness to the Mahārāja's Sanskrit College on the occasion of the annual Prize Distribution might be waived as it was a heavy impost which His Holiness had imposed on himself since His accession to the Gādi in 1885.

16th June 1896.—His Holiness' presence for pādapooja, etc., in the Palace at the Birthday celebration of Mahārājakumāri Srī Krishnājammanniavaru.

20th June 1896.—His Holiness' presence for pādapooja, etc., in the Palace at the Birthday celebration of His Highness the Mahārāja.

26th June 1896.—Accredited messengers accompanied by the Palace honours and the Mutt honours with bands, torch-bearers, dwarapalakas, Srīkāryakartha were despatched by His Holiness Srī Swāmijī to invite His Highness the Mahārāja, His Highness the Yuvarāja, Her Highness the Mahārāni Regent Mahāmāthrusrī Vānivilāsa Sannidhāna, the Mahārājakumaris and son-in-law Col. Srī Desaraje Urs for "Arogane" in Srī Hayagrīva

Sannidhi. On the acceptance of the invitation Srī Raghavacharya Srīkāryakartha invited some Ursu gentlemen and their families to be present on the occasion.

27th June 1896.—"Arogane" function for which the most elaborate preparations had been made for a fortnight by the Mutt came off. The approaches to the Srī Sannidhi and the interior parts of the Mutt had all been tidied up decorated and rendered perfectly appropriate and suitable by the constant and unflagging personal supervision of His Holiness.

The first arrival was Srī Dalavai Devaraj Urs. On being appraised of this His Holiness came out and seated himself on the silver Simhāsanam in the hall. After a brief enquiry of welfare of the guests, His Holiness after consultation with him commanded the Mutt escort comprising amongst others carriers of silver maces, chauries, chattri, torches, music and band to await the arrival of Their Highnesses at the square in front of the Jaganmohan Palace and escort them.

In full ceremonial pomp the Royal guests appeared and turned the corner of the Jaganmohan Palace street. A procession formed itself with Their Highnesses the Mahārāja and Yuvarāja in a Panchakalasha Mena, Her Highness the Mahāmāthrusrī in another and the Mahārājakumāris in two others, accompanied by the welcoming representatives of the host. The family of Srī Basappāji Urs arrived in a coach. Their Highnesses alighted at the Pandal erected in front of the Mutt, received the "Poornakumbham" and entered the portals, escorted by the chattri, chamaram, maces and morcha-bearers with showers of flowers raining over them and were straight away conducted to the Srī

Sannidhi of Srī Hayagrīva where His Holiness was ready with the Mangalārathi. Meanwhile, Her Highness the Mahāmāthrusrī and the Princesses entered the portals, seated in the Mena and alighted at the inner portal and took their places by the side of Their Highnesses. Except Srī Ranganātha Desikāchārya, the younger (Pūrvāshram) son of His Holiness no member of the public was allowed inside the precincts of the Mutt at the time. The 'Ārathi' having been waved so as to give complete darshan of the deity to all the guests, the said Srī Ranganātha Desikar took it round the guests for acceptance individually. His Holiness then distributed the sacred teertham among them. The guests were then garlanded with garlands worn by the Deities and the usual royal maryadas were offered to them. His Holiness conducted them to the other Hayagrīva Sannidhi where the usual services were held. They were then led to the darshan of the past Swamies in the Brindāvanams and granted teertham, mālai, etc. Then His Holiness accompanied by them returned to the Hall and seated himself on the Holy Peetham. The guests in order individually performed pādapoojas to His Holiness and offered sambhavanes.

All were now seated. His Holiness for the edification of all present briefly recounted the history of the coming of the Hayagrīva to the possession of Srī Rāmānuja and to Srī Nigamānthadesika and thence to the succession of Āchāryas adorning the Holy Peetham, the relations between the Gurus and their Royal Sishyas, mutual services rendered, the special position of this Mutt amongst others, etc.

The guests were then served with prasādam. After the 'Ārogane' was over gandha, pushpa, tamboolam

were served and Swasthivāchanam and Rājāseervadam were pronounced by Srī Ranganatha Desikar.

His Holiness then treated his guests to some slokas which he composed for the occasion and in expounding them alluded to the Royal virtues to be cultivated by every Sovereign, the main features of the Rājadharma and Rājaneethi, and pointed out how the adorners of the Mysore Royal Simhāsanam had done supreme justice to the position which they held and had set an outstanding example to the sovereigns of all countries in general.

His Holiness then confererd blessings and khillats and phalamanträkshate on all—His Highness the Mahārāja, His Highness the Yuvarāja, Her Highness the Mahārāni Regent, Mahārājakumāris Srī Jayalakshmi Ammanniavaru, Srī Krishnājammanniavaru, Srī Cheluvājammanniavaru, Srī Desaraj Urs, Srī Kantaraj Urs, Srī Basappāji Urs and family. Others included were: Srī Lingappāji Urs, Srī Devaraj Urs, Srī Basāppaji Urs son of Srī Veerappāji Urs.

The function came to a successful close and the guests returned in State to the Palace.

30*th June* 1896.—The Palace Controller Srī Seetharamarao, got presents of saries, etc., from Her Highness Srī Mahārāni to be distributed among the five ladies who had the privilege of serving the Royal ladies and others in the Mutt on the day of 'Arogane'.

5*th February* 1897.—His Holiness paid a brief visit to the Palace in the evening for being consulted on certain urgent matters and returned at 7 o'clock in the evening.

At 8 o'clock Controller Srī Seetharama Raogaru arrived at the Mutt bringing with him the lagnapatrika of the marriage of Mahārājakumāri Srī Jayalakshmi

Ammanniavaru. The Patrika was brought in a ceremonious manner placed in a panchakalasha mena with all Royal honours and music and band.

The bearer Srī Seetharamarao had phalamantrākshate and shawls conferred on him.

17th February 1897.—At the "Suvāsinī Pooja" in connection with the proposed marriage of Mahārājakumāri Srī Jayalakshmi Ammanniavaru's marriage, the couples sent by His Holiness to represent the Mutt were Srī Srīnivasarāghavacharya, Srī Purānam Narasimhacharya (later Srī Vageesha Brahmatantra Parakalaswāmi), Srī Vedānthāchariar, Srī Magadi Rāghavachariar.

18th February 1897.—In connection with the marriage fixed to take place on the morrow of Mahārājkumāri Srī Jayalakshmi Ammanniavaru His Holiness was escorted to the Palace for pādapooja in the morning soon after Abhigamanārādhanam.

The pādapooja was performed by the Mahārājakumāri Srī Jayalakshmi Ammanniavaru herself who also offered sambhāvane, His Holiness conferring blessings, khillats and phalamantrākshate on her after a brief conversation with her. Thereafter she received teertham.

19th February 1897.—Placed in a panchakalasha mena the khillats and phalamantrākshate for the couple were sent by His Holiness under full escort with Royal honours to the Palace for presentation to Sow. Srī Mahārājakumāri Jayalakshmi Ammanniavaru the bride and Chiranjeevi Srī Kantharaje Urs the bridegroom immediately after their marriage to-day.

23rd May 1897.—Srī Pustakam Tirumalāchariar escorted His Holiness Srī Swāmijī to the new temple which he had constructed and dedicated to Srī Gopāla-

krishna near Subbarāyanakere at the beginning of Chamaraja Mohalla at the time of the presence of Srī Prasanna Krishnaswāmi from the fort. His Holiness was offered the usual agramaryade, malai, teertham, parivattam, Sadagopam, etc. His Holiness was present at the function till its conclusion. Srī Tirumalācharya offered cash sambhavane and also shawls and received phalamantrākshate.

27th May 1897.—Birthday celebration in the Palace of Srīmadyuvarāja Kantheerava Narasimharāja Wodeyar Bahadur. Usual pādapooja to His Holiness at the Durbar who conferred Bhāgavatha teertham, Srīpāda teertham, khillats and phalamantrākshate on the chiranjīvi.

19th June 1897.—His Holiness at the Palace at the celebration of the Birthday of His Highness the Mahārāja. The usual pādapooja followed by the grant of blessings, khillats and phalamantrākshate on His Highness the Mahārāja, His Highness the Yuvarāja by His Holiness the Srī Swāmijī.

23rd October 1897.—His Highness the Mahārāja, Her Highness Srī Mahāmātrusrī Mahārāni and Srī Kantharaj Urs came to the Mutt for Teertham and Prasadam. They performed pādapooja.

It was a fully ceremonial visit and all formalities were observed according to similar visits during previous occasions.

Their Highnesses Srī Mahārāja and Srī Yuvarāja and Her Highness Srī Mahārāni were accompanied by Mahārājakumāris Srī Jayalakshmiammanniavaru, Srī Krishnājammanniavaru and Srī Cheluvājammanniavaru, Srī Kantharaj Urs' mother and sister, and Srī Basappāji Urs' spouse.

It is interesting to remark that among those who offered official welcome to the distinguished guests on behalf of Srī Swāmijī was Srī Kantharaj Urs.

Everyone performed pādapooja individually to His Holiness and offered Sambhāvane and was the recipient of phalamanträkshate and khillats after being granted Srī Bhāgavatha teertham and Srīpāda teertham.

Then for Ārogane, prasādam was conveyed from the Mutt to the Palace at 8 o'clock in the morning (it was Āswayuja Bahula Dwadasi) borne by forty Brahma-chāris (Bachelors).

17th May 1898.—The usual visit for pādapooja to the Palace on the occasion of the Birthday celebrations of His Highness the Yuvarāja Srī Kantheerava Nara-simharāja Wodeyar Bahadur.

2nd July 1898.—At the request of Her Highness Srī Mahārāni Regent His Holiness paid a visit to the Palace to acquaint the Royal enquirer with some points bearing on Darshanas.

8th July 1898.—Chāturmāsya Sankalpam. The Panchashānti in the afternoon at the Mutt was attended by Srī Kantharaj Urs and the Palace Controller.

22nd November 1898.—His Holiness' presence in response to the request of Her Highness the Mahārāni Regent in the Pandal erected at the entrance to the fort to conduct a "Shānti" according to Bodhāyana Sūtras to prevent the possible inroad of bubonic plague into the Fort area.

28th November 1898.—His Holiness' presence at the "Poornāhuti" of the aforesaid "Shānti" and prokshanam of the different apartments of the Palace including the "Karikal Thotti".

5th June 1899.—His Highness the Yuvarāja's Birthday celebration in the Palace marked, as usual, by His Holiness' visit for receiving pādapooja and the conferring of blessings.

12th June 1899.—Birthday celebration of Mahārājakumāri Srī Krishnājammanniavaru at the Palace. The usual pādapooja to His Holiness in person followed by the grant of khillats, phalamantrākshate and blessings.

19th June 1899.—Birthday celebration of His Highness the Mahārāja. The usual pādapooja at the Palace Durbar to His Holiness attended with grant of blessings, garlands, boquet, etc., khillats and phalamantrākshate to the Royal host.

24th June 1899.—Her Highness Srī Mahāmāthrusrī Mahārāni Regent and His Highness the Mahārāja having decided to celebrate His Holiness' "Shashthipoorthi or Ugraratha Shānti" in the Palace on the same scale and grandeur as was done by the late His Highness Srī Mummadi Krishnarāja Wodeyar in the case of Srī Srīnivāsa Brahmatantra and Srī Srīnivāsa Desikendra Brahmatantra Parakālaswāmis, at 5–30 P.M. His Highness the Mahārāja, escorted by all the Palace escort, started in procession and was received by the Mutt officials with all honours, chattris, chamarams, and silver mace-bearers, band, etc., at the square in the front of the Jaganmohan Palace.

Entering the hall in front of Srī Hayagrīva Sannidhi, His Highness performed praṇām to His Holiness, and was seated in front of His Holiness. After a brief conversation and enquiries about mutual welfare, His Highness begged His Holiness Srī Swāmijī to kindly grace the Palace on the occasion of His "Ugraratha Shānthi" with Lords Srī Hayagrīva and Srī Lakshminārayana, and



Sri V. N. Narasimha Iyengar
Palace Controller
17-7-1897 to 1-11-1904

offered Sambhāvane. His Holiness accepted the invitation and conferred shawls and phalamantrākshate and blessings on His Highness who took leave and returned in State to the Palace.

At 8 o'clock in the evening, after finishing the Ārādhanam His Holiness started in full State accompanied by the Palace escort, and passing through the Santhepet, entered the Fort through the Northern gate and as he was approaching the Kareekal Thotti gate, was welcomed by Srī Kantharaj Urs and was conducted to the "Kannadi Thotti" where a golden Simhasanam had been placed. His Holiness took his seat there facing the north. The pundits were already there for reciting the Vedas and Sooktas. His Highness entered and made praṇāms to His Holiness and seated himself in front of His Holiness facing east, the usual enquiries concerning mutual welfare following.

The function (Shānthi) commenced with "Bhooprārthana" according to Saivāgama, and Kalashasthāpana was performed, and at its conclusion His Highness the Mahārāja and His Highness the Yuvarāja were granted phalamantrākshate, khillats, etc., and the same to Srī Kantharaj Urs, Durbar Bakshi, the Palace Controller and others, Srī Mukhāmi having conveyed His Holiness' blessings, phalamantrākshate, etc., to Her Highness the Mahārāni Regent and the Mahārājakumāris.

By 12 o'clock His Holiness was back in the Mutt.

25*th June* 1899.—The Ugraratha Shanthi took place in the Palace in the presence of His Holiness. At the culmination of the ceremonial 21 salutes were fired from the Palace bathery. His Holiness had his bath at the conclusion and received pādapooja by His Highness with Archana with gold flowers (Ashtottaram). After

the usual conferment of phalamantrākshate, etc., the afternoon worship of Srī Hayagrīva was conducted, followed by Samārādhane to Trimatastha Brahmans and Bhooridakshine with gold coins.

Visits to temples followed. After the evening worship in the Palace, His Holiness, after conferring blessings and phalamantrākshate, etc., on all, returned to Srī Mutt at 12 o'clock.

26th June 1899.—The Sishyas of Srī Mutt combined and performed pādapooja to His Holiness in the Srī Mutt in a body; amongst whom were Srī Thirumalachar, Sessions Judge, Mysore, and Srī Narasimha Iyengar, Palace Controller, and Kashiguru Srī Lakshmanachar.

28th June 1899.—At the request of Her Highness Srī Mahārāni Regent, "Panchasamskāram" or "Samāshrayanam" was granted to Her Highness Srī Mahāmātrusrī Vānivilāsa Ammanniavaru (Mahārāni Regent), followed by Mantropadesam, Nāmadhāranam, etc., by His Holiness himself and to His Highness the Mahārāja Srī Krishnarājendra Wodeyar Bahadur and Srī Sardar Kantharaje Urs in the Palace at the Kannadi Thotti.

Worship of Srī Hayagrīva and Srī Lakshmīnārāyana in the Palace.

Return of His Holiness to the Mutt at 3 o'clock.

4th July 1899.—"Ārogane" for Her Highness the Mahārāni Regent, Their Highnesses the Mahārāja and Yuvarāja and the Mahārājakumāris, etc., in the Mutt in response to His Holiness' invitation extended the previous day.

All arrangements on the lines of the previous occasions were made, and the function went off most successfully. The distinguished guests returned to the Palace after receiving His Holiness' blessings and gifts of khillats



Sir M. Kantaraja Urs, K.C.I.E.
Dewan of Mysore

and phalamantrākshate as usual at 10 o'clock in the afternoon.

15th July 1899.—Payments to the servants, etc., of the Mutt of presents on the occasion were ordered to be paid on double the scale fixed on the Chāturmāsyam in connection with the "Shashtipoorthi".

23rd July 1899.—Chāturmāsya Sankalpam. His Highness the Yuvarāja's presence at "Panchashānthi".

4th February 1900.—Commencement of the construction of the New Mutt building on the site of the old. "Ceremonial digging of the Earth".

18th May 1900.—"Lagnapatrika" for the marriage of Sow. Srī Mahārājakumāri Cheluvajammanniavaru was brought to the Mutt with due honours in Panchakalashi palanquin with full escort at 5-30 P.M.

24th May 1900.—The customary visit of His Holiness to the Palace on the occasion of His Highness the Yuvarāja's Birthday celebration and pādapooja.

26th May 1900.—His Holiness' visit to the Palace for some consultations.

3rd June 1900.—His Holiness' visit to the Palace for pādapooja by His Highness the Mahārāja and Srī Mahārājakumāri Cheluvājammanniavaru as a preliminary to the latter's marriage.

4th June 1900.—Marriage of Soubhagyavati Srī Mahārājakumāri Srī Cheluvājammanniavaru with Sirdar Srī Chi. Lakshmīkāntharaj Urs.

His Holiness' khillats, phalamantrākshate, etc., sent to the Palace for presentation to the couple in Panchakalashi Mena with all honours, music, band, etc.

5th June 1900.—His Holiness at the Jaganmohan Palace for the preliminary pādapooja in connection with His Highness the Mahārāja Srī Krishnarājendra Wodeyar's

marriage—the journey to the Palace being under full Palace escort.

6th June 1900.—His Highness the Mahārāja's marriage celebration. His Holiness' presents of khillats, phalamantrākshate, etc., sent in Panchakalashi Mena under full escort, with music and band.

9th June 1900.—Birthday celebration of His Highness the Mahārāja in the Jaganmohan Palace in the presence as usual of His Holiness conferring of blessings, khillats and phalamantrākshate by His Holiness.

10th June 1900.—Visit by H. H. the Mahārāja of Bansda for darshan of His Holiness. His Highness made a present to Lord Srī Hayagrīva of his jewelled "sirpesh" (on the turban) after deep praṇām to His Holiness. Dolotsavam in the evening for Srī Hayagrīva and Srī Lakshmīnārāyana.

25th June 1900.—"Arogane" for the entire Royal Family and relations at the Mutt. The whole function was gone through with the greatest pomp, the reception, etc., being on the same scale as on previous occasions of similar nature.

His Highness and party started from the Jaganmohan Palace with full first class escort and going round it entered the Krishnavilas Agrahar turning round the "Seshadri House". On arrival at 20 yards from the Mutt, Their Highnesses were received with "Poornakumbham" and other Maryādas, chattries, chāmarams, maces, Asmangiris, etc., etc., and amidst showers of flowers were conducted to Srī Hayagrīva Sannidhi where Mangalārathi was waved by His Holiness to the deities and then offered to the guests. Then teertham, etc. After this, Arogane took place under the personal supervision of His Holiness. After Arogane a Sadas followed in which

His Holiness engaged in an illuminating and entertaining conversation with and upadesham to the august company who constituted his guests this day. After receiving gandha, pushpa, tāmboolams, etc., and listening to Rājāseervādam, the distinguished guests were granted khillats, garlands, boquets, phalamantrākshate, etc., and took leave of His Holiness after performing profound namaskārams.

2nd July 1900.—"Jātakapatrika" (Horoscope) of son born to Srī Col. Desaraje Urs brought to the Mutt for His Holiness' acceptance and blessings.

11th July 1900.—Chāturmāsya Sankalpam. Sirdar Srī Kantharaj Urs, the Palace Controller, and Srī Rana Saheb, father-in-law of His Highness the Mahārāja, were present at "Panchashānthi".

7th February 1901.—"Sthambhapratishtha" at the New Mutt buildings under construction. Presence of His Holiness at the time of "Punyāhavāchanam".

27th March 1901.—His Holiness' visit to the Palace to enquire about the welfare of the Royal Family and grant his blessings to them all.

9th April 1901.—Sirdar Srī Kantharaj Urs' visit to His Holiness for darshan and blessings.

29th May 1901.—His Holiness' presence at the Palace Durbar for pādapooja on the occasion of the Birthday celebration of His Highness the Mahārāja.

6th June 1901.—His Holiness' visit to the Palace for personal consultations.

14th November 1901.—Purchase of Chatram at Siddalingapura by the Mutt for Rs. 850 for halt on the way to Koppal Srī Mutt at the other end of Kirangoor Bridge.

16th June 1902.—His Holiness' presence for pāda-pooja in the Palace at the Birthday celebration of His Highness the Mahārāja.

23rd July 1902.—Chāturmāsya Sankalpa. At the "Panchashānthi" in the afternoon at the Srī Mutt (now in camp in the Nanjarāja Bahadur Chatram in the Elwal Road during the construction of the New Mutt), His Highness the Mahārāja was present as also the Dewan Srī Sir P. N. Krishna Murthy. At the conclusion of the "Panchashānthi" His Holiness in slokas composed on the occasion expressed his blessings and conferred khillats and phalamantrākshate on His Highness. This was followed by similar gifts on the Dewan Saheb after the departure of His Highness the Mahārāja.

2nd August 1902.—"Lagnapatrika" regarding the coming Installation of His Highness the Mahārāja (investiture with ruling powers on the completion of His Highness' eighteenth year) brought to the Srī Mutt in Panchakalashi Mena with all royal pomp, by the State astrologers, the Palace Controller and others, for acceptance by and blessings of His Holiness.

8th August 1902.—His Highness' Installation by His Excellency the Viceroy Lord Curzon in the Jaganmohan Palace.

9th August 1902.—His Holiness' blessings, khillats and phalamantrākshate sent to His Highness the Mahārāja in Panchakalashi Mena sent by His Highness to fetch them accompanied by full escort.

3rd June 1903.—His Holiness' presence for pāda-pooja, etc., at the Palace on the occasion of the Birthday celebration of His Highness the Yuvarāja Srī Kanteerava Narasimharāja Wodeyar Bahadur.

5th June 1903.—His Holiness at the Palace Durbar on the occasion of His Highness the Mahārāja's Birthday celebrations. Usual pādapooja.

12th June 1903.—His Holiness' entry to the New Mutt in place of the old one in the Krishnavilas Agrahar with Srī Hayagrīva and Srī Lakshminārāyana "Vimāna Pratishtha" also.

At 7–30 in the morning, after Abhigamanārādhana His Holiness with Srī Hayagrīva and Srī Lakshminārāyana started from the Nanjaraja Bahadur Chattram in State with full first class escort, and passing through the Sivarampet and Santhepet, arrived at the portals of the Mutt, where their Highnesses Srī Mahārāja and Srī Mahārāni had already arrived and were waiting to welcome His Holiness to the new edifice. As His Holiness alighted from the palanquin and approached the portals of the Mutt, His Highness the Mahārāja advanced and giving the support of his hand to His Holiness conducted him to the silver simhāsanam placed in the hall in front of Srī Hayagrīva Sannidhi, and having seated Srī Swāmijī himself sat in front of the Peetham, sat in front having been invited by His Holiness to do so. His Holiness then addressed the distinguished gathering beginning with a few choice slokas composed for the important occasion and also the slokas in the inscription set up in the wall of the new edifice, recounting in brief the origin and growth of the premier institution over which he had the privilege to preside. This occupied nearly an hour. Her Highness Srī Mahārāni Srī Vanivilasa and His Highness the Mahārāja then invited His Holiness to proceed to the front of Srī Sannidhi of Lord Srī Hayagrīva; and there made a formal gift of the building with sanctified water and gold to His Holiness as the Head of the Mutt. Along

with the memorable gift, Their Highnesses also announced their decision to forego the balance of Rs. 22,500 still owing to the Palace out of the debt of Rs. 1,50,000.

(In this wise have the Building, the Deities with all their effects and properties, come to be confirmed to the Mutt by Their Highnesses.)

His Holiness then entered the Srī Sannidhi and performed Mangalārathi and offered it to Their Highnesses, and their retinue. His Holiness then returned to Asthānam and after granting to His Highness garlands, boquets, "Suttu Vīlya" and phalamantrākshate with blessings and khillats, similar gifts were conferred on Their Highnesses the Mahārāni Regent and Srī Mahārāni.

His Holiness then called in Srī Raghavalu Naidu, the Engineer in charge of the construction of the Mutt building and along with khillats and phalamantrākshate granted him a jewelled ring; which act was approved by His Highness the Mahārāja by his touch before being bestowed on the recipient. Their Highnesses then took leave of His Holiness.

Phalamantrākshate having then been conferred upon the rest of the gathering, the officials and the Pundits etc., the function of the "Srī Matha Pravesham" came to a close.

9th July 1903.—Chāturmāsya Sankalpa. At the "Panchashānthi" in the afternoon His Highness the Mahārāja was present.

23rd June 1904.—His Highness the Mahārāja's Birthday celebration in the Palace graced by His Holiness as usual.

27th June 1904.—Chāturmāsya Sankalpa. At the "Panchashānthi" in the afternoon Their Highnesses the Mahārāja and the Yuvarāja were present. The usual

presentation of khillats and reception of His Holiness' blessings and phalamanträkshate by Their Highnesses.

21*st November* 1904.—Demise of Srī Mahārāja-kumāri Krishnājammanniavaru at 8 o'clock in the evening. The entire public of Mysore City was plunged in grief. Great sympathy felt towards the bereaved family and Their Highnesses.

27*th November* 1904.—Visit of His Holiness to the Palace to offer solace to the Royal Family in their grief.

31*st May* 1905.—Birthday celebration of His Highness the Yuvarāja at the Palace. His Holiness' presence for pādapooja as usual.

13*th June* 1905.—Birthday celebration of His Highness the Maharāja with His Holiness as usual to receive the pādapooja and to confer blessings and phalamantrākshate.

12*th November* 1905.—His Highness the Mahārāja Srī Krishnarājendra Wodeyar Bahadur this day graced the Annual Vidwat Sabha Session held in the Srī Mutt in connection with Chāturmāsya celebration.

21*st February* 1906.—His Holiness' visit to the New Palace under construction to have a view of it at the invitation of Their Highnesses.

3*rd June* 1906.—His Holiness' presence in the Palace on the occasion of the Birthday celebration of His Highness the Mahārāja.

15*th October* 1906.—His Holiness' visit to the Palace in the afternoon for some consultations and Upadesams regarding the sāstras, purānas, etc., and also "Griha-pravesam" to the New Palace.

5*th June* 1907.—Ceremonial entry by His Highness the Mahārāja to the New Palace. Phalamantrākshate, khillats, etc., sent by His Holiness to His Highness the

Mahārāja for presentation at the auspicious hour of "Grihapravesam".

6th June 1907.—His Holiness in the Palace for receiving pādapooja and conferring of blessings on His Highness the Yuvarāja at the time of the celebration of his Birthday.

16th June 1907.—At 4 o'clock in the afternoon His Highness the Mahārāja attended by Srī. Lingaraj Urs, Palace Durbar Bakshi, arrived at the Srī Mutt in a coach and hearing that His Holiness was in his study obtained leave to enter and performed praṇāmam and presented His Holiness with khillats of shawls and boquet of silver strings and flowers, and was invited by His Holiness to be seated on the pair of laced shawls spread for him. After enquiry by His Holiness of the welfare of His Highness, the latter, explaining the purpose of his visit, submitted that the entry into the New Palace having been made in accordance with His Holiness' suggestions, His Holiness may be pleased to grace the new edifice with his presence, along with Srī Hayagrīva and Srī Lakshminārāyana, on the morrow and conduct the trikāla ārādhanam therein and receive the pooja and samārādhane etc. His Holiness then expressed his appreciation of the purpose through slokas which he composed and explained lucidly and giving his consent bestowed shawls, phalamantrākshate on His Highness and Srī. Lingaraj Urs. His Highness then took leave of His Holiness.

17th June 1907.—At 5–30 A.M. Durbar Bakshi Srī Lingaraj Urs arrived at the Mutt, bringing with him the full first class escort from the Palace under the command of His Highness, and appraised His Holiness that everything being ready for the arrival of His Holiness and that he had been commanded by His Highness to escort

His Holiness to the Palace. His Holiness then had his bath and "Āhnikam" and at 6–30 A.M. emerged from the Srī Mutt and passing through the west gate (now "Brahmapuri" gate) entered the Fort and going round the Palace precincts along the northern road skirting the wall arrived at the main gate of the Palace where His Highness the Mahārāja had been awaiting him. Holding the golden palkee with his hand His Highness conducted his Āchārya to the "Kalyāna Mantap" and seated him on the āsanam placed there and offered shawls, boquet, etc., and performing praṇāmam begged Srī Swāmijī to have his bath and Āhnikam, etc., while he himself would be away for his usual outing for which he asked His Holiness' permission. Accordingly His Holiness performed his bath and Āhnikam desiring His Highness to be present at about the conclusion of the "abhigamanam" with due solemnity. Just at the time of Mangalārathi, the ladies of the Zenana, who had stationed themselves behind the curtain in an enclosed space from which they were able to view the entire āradhanam, now emerged and lined themselves on either side of the deity. Her Highness the Mahārāni Regent, with Her Highness Srī Lakshmivilas Sannidhānam arrived on the scene as also His Highness the Mahārāja and His Highness the Yuvarāja by this time. The Mangalārathi was now offered and Sāttumurai commenced, when the ladies retired and after the distribution of teertham to Their Highnesses the Mahārāja and Yuvarāja, the 'goshti' reciting the prabandham having withdrawn, Their Highnesses Srī Mahārānees Vānivilāsa and Lakshmivilāsa stepped in to receive the teertham. After this the "Uttarārādhanam" and Upachāram and Mangalārathi were offered to the deity.

This done, Their Highnesses the Mahārāja and Yuvarāja conducted His Holiness to the golden Simhāsanam placed so as to face the east, and performed pādapooja and received Srīpāda teertham, Srīgandha, tamboolam, suttuveelyam, garlands, boquets and phalamantrākshate along with khillats.

The ladies of the zenana headed by Their Highnesses the Mahārānees offered Pādapooja, etc., and were the recipients of Srīpāda teertham.

Srī Rana Saheb and Srī Lingaraj Urs were granted phalamantrākshate, etc. "Mahārājāshīrvādam" was uttered by Vidwan Srī Puttur Srinivasacharyar and the Abhigamanam concluded thus.

Just before noon "Ijyārādhanam" commenced. At its close, when Mangalārathi was being offered Their Highnesses and the ladies of the Zenana arrived and the usual Sāttumurai, teertham, etc., were distributed and Srī Shatagopam was placed on the heads of all.

After the usual ārādhanam in the evening "Dolotsavam" in the jewelled cradle which was attended as in the morning and afternoon were again attended by the entire Royal Family. Mangalārathi, teertham, Sri Satagopam having been offered to all present. "Prasādaviniyogam" (distribution of sugar, fruits, etc.) among those took place. Their Highnesses the Mahārāja and Yuvarāja were then granted khillats and phalamantrākshate, as also Their Highnesses the Mahārānees and other ladies of the Zenana. Then the relatives of the Royal Family, other Ursu noblemen and others were granted phalamantrākshate. Their Highnesses and all the retinue then conducted His Holiness and showed him round the Ambavilas and other apartments and returned to where the Deities were installed. Their Highnesses the Mahā-

rānees then obtained a near view of all the images in the mantap, the golden and jewelled cups, plates, chāmaram with jewelled handles, jewelled shatagopam, shankham, etc., and examined and perused the inscriptions and felt extremely happy and expressed their joy and gratitude to His Holiness for having so kindly accepted their invitation, and took leave of him. It was indeed a great day in the history of the Palace and the Mutt which were so closely knit together for nearly five and a half centuries.

His Holiness then returned to the Mutt.

22nd June 1907.—His Highness the Mahārāja's Birthday was celebrated with the usual pomp and splendour with His Holiness at the Palace Durbar for pādapooja.

21st March 1908.—Sirdar Srī Kantharaj Urs came to the Srī Mutt this afternoon after 12 o'clock and requested His Holiness Srī Swāmijī to grace his mansion the next morning to receive pādapooja at the hands of his mother who would be celebrating her "Shashthi-poorthi" shānthi ceremony. His Holiness complied with the request and granted phalamantrākshate to the distinguished visitor.

22nd March 1908.—In response to the invitation made the day before His Holiness proceeded to the new mansion at Kebbekatte near Kukkarahalli Sarovar, constructed to house Sirdar Srī Kāntharaj Urs and Srī Mahārājakumāri Srī Jayalakshmi Ammanavaru. At the gate the host was waiting for his Holy Guest and as he alighted from the palkee, took him by the hand and conducted him to the Simhāsanam placed at the centre of the hall in the interior. Just then His Highness the Mahārāja arrived and made pranāmam to His Holiness.

His Holiness made enquiries of His Highness' welfare and granted phalamantrākshate and asked him to be seated.

Sirdar Srī Kantharaj Urs then advanced to His Holiness' Asanam and made deep obeisance and offered pādapooja with gold sovereigns for archana (Ashtottara). His Holiness now granted Bhāgavatha teertham and Srīpāda teertham on His Highness and then on Srī Kantharaj Urs, his host. His Holiness then conferred khillats and phalamantrākshate on the worshipper.

This was followed by pādapooja to His Holiness by Srī Mahārājakumāri Jayalakshmi Ammanavaru.

His Holiness then received pādapooja at the hands of the mother of Srī Kantharaj Urs and conferred Bhāgavatha teertham and Srīpāda teertham on Their Highnesses of Srī Vānivilās and Srī Lakshmivilās, Srī Jayalakshmi Ammanavaru and the Sirdar's mother and khillats on the latter as the principal host of the day. Then when all the party had taken their seats His Holiness administered a brief Upadesham on Vedāntha, Dharma, etc., and received namaskārams from all and conferred his blessings before he left for the Mutt.

25*th April* 1909.—His Holiness Srī Swāmijī sent his blessings, khillats and phalamantrākshate through Srī Magadi Ramachandracharyar to Dewan Srī Ranga-charya's family on account of a marriage being celebrated in Bangalore.

17*th May* 1909.—"Pratishtha" of Brindāvanam of the late Srī Ranganātha Brahmatantra Parakālaswāmi.

10*th June* 1909.—His Highness the Mahārāja's Birthday celebration with His Holiness Srī Swāmijī being present as usual to receive Pādapooja and to confer blessings.

3*rd July* 1909.—Chāturmāsya Sankalpa.

14*th March* 1910.—His Holiness at the Palace at 5 P.M. in the afternoon for some personal consultation.

31*st March* 1910.—His Holiness at Srī Col. Desaraj Urs' mansion at 5 o'clock in the evening and returned to the Srī Mutt at 7 o'clock in the night.

27*th April* 1910.—At 5 o'clock in the evening the "Lagnapatrika" relating to the proposed marriage of His Highness the Yuvarāja was brought to the Mutt in a Panchakalashi mena with all the Palace escort with music and band, for submission to His Holiness and for his blessings. Srī Durbar Bakshi Lingaraje Urs, the Officer-in-charge of the Palace, and the Palace Astrologer formed the party which conveyed the Lagnapatrika. After the Durbar Bakshi and the Officer-in-charge had made pranāmams and had submitted it, the head of the astrologers, Srī Ketanahalli Srinivasa Jois stood up and read the Lagnapatrika and placed it before the Swāmi. His Holiness presented shawls, dhoties, etc., to the bearers and granted phalamantrākshate to all present.

3*rd June* 1910.—His Holiness at the Birthday celebration of His Highness the Yuvarāja at the Palace. Pādapooja, etc., as usual.

15*th June* 1910.—This morning, after "Abhigamanam" at 11 o'clock Srī Srinivasa Moorthy of Ambā Vilas bringing him the full first class escort, in accordance with the invitation previously submitted, conducted His Holiness to the Palace to receive pādapooja previous to the "Ankurārpanam" preliminary to His Highness the Yuvarāja Srī Kanteerava Narasarāja Wodeyar's "Upanayana Mahotsavam" in the Palace on the morrow and marriage with Soubhāgyavathi Srī Kempucheluvājammanniavaru, daughter of Srī Dalavai Devaraje Urs. At

the "Elephant" (Main) Gate of the Palace the Officer-in-charge Srī Ramakrishna Rao performed pranāmam to His Holiness and conducted him to the Ambā Vilās. As His Holiness graced the golden Simhāsanam installed there Their Highnesses the Mahārāja and Yuvarāja arrived at the Mantap. Then Suvāsinis waved the Arathi before His Highness the Yuvarāja, seated on the Peetham. Their Highnesses then advanced to the Peetham adorned by His Holiness. His Highness the Mahārāja performed pranām and offered pādapooja and Sambhāvane consisting of cash, shawls, lace boquet, dhoties, laced and silk vastrams. His Holiness then granted Bhāgavatha teertham and Srīpāda teertham to the Royal worshipper and khillats and garland and phalamantrākshate. His Highness the Yuvarāja received khillats, teerthams, phalamantrākshate, with choice, gandham, pushpam, tāmboolam. Sirdars Srī Kantharaj Urs and Srī Lakshmikantaraj Urs followed and received similar privileges at the hands of His Holiness who then made the return journey to Srī Mutt.

His Highness the Yuvarāja then performed pāda-pooja to his august brother His Highness the Mahārāja. Both then proceeded to the Kalyānamantap and the Upanayana Mahotsavam was duly celebrated.

17*th June* 1910.—His Highness the Yuvarāja Chi. Srī Kanteerava Narasarāja Wodiyar Bahadur's marriage with Soubhāgyavati Srī Kempucheluvājammanniavaru was duly celebrated in the Jaganmohan Palace. The khillats, phalamantrākshate, etc., by His Holiness to the couple and the Royal Family and the bride's party were conveyed in the Panchakalashi palanquin sent with full escort to the Srī Mutt by the Palace with music, etc.

18th June 1910.—Birthday celebration of His Highness the Mahārāja with His Holiness gracing the Palace Durbar with his presence for receiving Pādapooja conferring blessings.

22nd July 1910.—Chāturmāsya Sankalpa.

14th August 1910.—In honour of His Highness the Yuvarāja Srī Kanteerava Narasaraja Wodeyar Bahadur's marriage "Arogane" at the Srī Mutt for the entire Royal Family along with near relatives as guests of Srī Hayagrīva and Srī Swāmijī. A most successful function as on the previous similar occasions.

16th March 1911.—After the morning's "Abhigamanārādhanam" His Holiness in all State with full first class Palace escort proceeded to Kalale (Nanjangud Taluk) for visiting the Rathotsavam of Srī Lakshmīkāntaswāmi. By 11 o'clock His Holiness reached "Ammanakola" chatra where he halted to perform the "Ijya" or midday worship. His Holiness then left "Ammanakola" chatra at 4 o'clock in the evening and reached "Mallanamoole" at 6 P.M. The evening worship was conducted here.

17th March 1911.—After the usual "Abhigamanam" in the morning His Holiness started from Mallanamoole and reached Kalale at 11 o'clock. Visit to temple.

18th March 1911.—Kalale. Presence of His Holiness at Rathotsavam. Seva by His Holiness.

19th March 1911.—His Holiness at Kondanadu.

20th & 21st March 1911.—Kulagana. Samāsrayanam and Mantropadesham to Karnataka Brahmans at their request.

22nd March 1911.—Dolotsavam of Srī Hayagrīva.

23rd March 1911.—Departure from Kulagana and arrival at Kondanādu at noon. At 3 A.M. departure from

Kondanādu and arrival at Kalale at 5–30 A.M. some distance from the town, at a Kalyāni lake.

26*th March* 1911.—His Holiness back at Mysore at noon.

7*th June* 1911.—Birthday celebration of His Highness the Mahārāja in the presence of His Holiness at the Palace. Pādapooja, etc., as usual.

11*th July* 1911.—Chāturmāsya Sankalpa.

31*st January* 1912.—His Holiness' visit to the Palace for some consultations.

2*nd March* 1912.—Demise of Srī Kempunanjammanniavaru, mother of Srī Kantaraj Urs. "Srīchoornaparipālanam", etc., conducted at the instance of the Mutt according to Srī Vaishnava custom at the funeral obsequies.

8*th March* 1912.—Private visit in the morning of His Holiness to Srī Kantaraj Urs to offer condolence to him on the demise of his mother.

13*th March* 1912.—His Holiness' presence at Srī Kantharāj Urs' mansion to preside over the "Thodakkam" (Dravida Prabandha Pārāyanam), etc., as preliminary to the "Karapam kodam" utsavam to be celebrated on the morrow.

14*th March* 1912.—"Karapam kodam" of Srī Kempunanjammanniavaru celebrated under the presidency of His Holiness with due solemnity.

25*th March* 1912.—After Abhigamanam His Holiness was escorted to Srī Kantharaj Urs' mansion to receive special pādapooja and to grant Srīpāda teertham in connection with the Karapam kodam on the 13th day of the demise of Sirdar Srī Kantharaj Urs' mother.

After reception and pādapooja by the Sirdar, His Holiness granted him Srī Bhāgavatha teertham and

Srīpāda teertham and then to Her Highness Mahārāni Srī Vānivilāsa Sannidhāna Ammanavaru and Sow. Srī Mahārājakumāri Jayalakshmi Ammanavaru.

The attendants, Durbar Bakshi and other members of the Arasu community received His Holiness' blessings and phalamantrākshate. After a short and lucid address by His Holiness on Bhakti, Prapatti, Mokshopāyam, etc., and kindred topics His Holiness returned in time to the Mutt for conducting the "Ijya".

30th March 1912.—Pratishta in Kumbham of Srī Anantha Padmanābha in the Palace by Their Highness Srī Maharāja and Yuvarāja. At the presentation of gifts, etc., in this connection to those who were participants in the conduct of the ceremonial, His Holiness was present at the function and presided. After the conclusion of the function Their Highnesses performed pādapooja to His Holiness and received khillats and phalamantrākshate with blessings. Also the ladies of the Zenana.

26th May 1912.—His Holiness' presence at His Highness the Mahārāja's Birthday celebration at the Palace as usual for pādapooja and conferment of blessings.

25th July 1912.—Chāturmāsya Sankalpa.

1st August 1912.—Bharārpanam granted to Rāni Srī Shankarammagāru of Vanaparthi.

29th September 1912.—His Holiness at Kareeghatta near Seringapatam for darshan and seva of Srī Srīnivāsa Swāmi on the hill.

24th April 1913.—The adopted mother of Sri Rameshwara Rao Bahiri Balawant Bahadur, Srī Rāmachandra Ammayya and other ladies of the Zenana who arrived in Mysore as the guests of His Holiness Srī Swāmijī; but were received as the guests of the Palace and

had the Seshadri House placed at their disposal to enable them to have darshan, etc., of His Holiness as early and frequently as possible. His Holiness was very much pleased at the display of courtesy and regard shown by His Highness the Mahārāja, Her Highness the Mahārāni and other members of the Royal Family to his guests.

In the afternoon Srī Rāja Rāmeshwar Rao himself arrived and was welcomed at the Railway Station by the representatives of the Srī Mutt and by Palace officials and was driven in a Palace coach to Sir Seshadri House and joined his family. The Palace provided for them all in a right royal manner. The famous vidwan and philosopher Acharla Rangācharlu accompanied the Raja.

25th & 26th April 1913.—The Vanaparthi party performed darshan of Lord Srī Hayagrīva and His Holiness Srī Swāmijī in the morning and in the evening.

27th April 1913.—The Vanaparthi party having arranged to proceed to Seringapatam on the morrow for Lord Srī Ranganātha's darshan was to be the guest of His Holiness in the Mutt at S. Koppal near the northern end of the Wellesley Bridge.

28th April 1913.—At the request of these distinguished guests from Hyderabad, His Holiness arranged for Dolotsavam in the jewelled cradle for Srī Hayagrīva.

29th April 1913.—According to previous arrangements the Vanaparthi party proceeded to Seringapatam and after ceremonial 'snānam' in the Cauvery at the Koppal, arrived at Srī Ranganāthaswāmi's temple. At the approaches to the temple, in accordance with instructions previously communicated by the Deputy Commissioner, Mysore District, to the Amildar of the Seringapatam Taluk, certain temple maryadas (honours) were offered to the distinguished visitors as are ordinarily

accorded to personages of the same status. Havin received the honours, the visitors entered the templ. followed by the officials and were conducted to the various shrines of the Deities and received Srī Shatagopam, teertham, tulasi prasādam, garlands, etc., and emerged from the temple and made way to the Koppal Srī Mutt, where too, they performed sevas at the shrine of Srī Hayagrīva and the Brindāvanams enshrining the remains of the two great Swāmis interred there, *viz.*, Srī Srīnivāsa Brahmatantra and Srī Srīnivāsa Deshikendra Brahmatantra Parakāla Swāmis, and then had dinner. After a few hours' rest, the party returned to Mysore in the evening at 7 o'clock.

1*st May* 1913.—Srī Vanaparthi Rani Ramachandra Ammayyagāru's mother Srī Chandrammagāru of Balamoor or Palamoor District of Hyderabad State had the privilege of receiving "Chakrānkanam" at the hands of Srī Swāmijī.

2*nd May* 1913.—The Rāni Srī Rāmachandra Ammayyagāru of Vanaparthi and Srī Dorasāni Janammagāru of Talakalapalli had the privilege of "Bharārpanam" at the hands of His Holiness, who conferred Srī Bhāgavath teertham and Srīpāda teertham of His Holiness, who bestowed on the individual members of whole party, khillats and phalamantrākshate.

3*rd May* 1913.—The Vanaparthi party had tadīyārādhane performed on a grand scale at their expense in the Srī Mutt after performing pādapooja to His Holiness individually and offered sambhāvane individually, too, and were the recipients of Srīpāda teertham after Srī Bhāgavath teertham.

4*th May* 1913.—The ladies of the Vanaparthi party and with their young male children paid a ceremonial

visit at 5 o'clock to the Sannidhāna of Mahāmāthrusrī Srī Vānivilāsa with three khillats, which they offered to Her Highness Srī Mahāmāthrūsrī, to Her Highness Srī Mahārāni of Lakshmivilāsa, and to Her Highness the Yuvarāni Srī Kempucheluvājammanniavaru.

5th May 1913.—At 11–45 A.M. the Vanaparthi party having had to leave suddenly to their place, Her Highness the Mahārāni of Vānivilāsa Sannidhāna, having been appraised of this was pleased to send four khillats to Srī Rāni and the children to the Railway Station. Srī Rāni received the same after making apologies for the unavoidable sudden departure, and promising to take the next earliest occasion to pay her respects to Srī Mahāmāthrūsrī and sent back the messengers with suitable presents.

18th May 1913.—At the request of the latter, His Holiness sent phalamantrākshate and blessings with accredited representatives to Srīmad Raja of Gadwal (Hyderabad) for presentation on the occasion of his marriage.

27th May 1913.—This morning Srī Charles Wahab, brother of Srī Rāni Shankarammagāru of Vanaparthi with his son Srī Govinda Reddy arrived at the Mutt for darshan of His Holiness, and was lodged in Srī Nanjarāja Bahadur's Chattram and was the guest of His Holiness. In the evening he arrived at the Mutt and had darshan of His Holiness and offered Sambhāvane.

14th June 1913.—His Highness the Mahārāja's Birthday celebration in the holy presence of His Holiness as usual with pādapooja, etc., at the commencement as usual; grant of Srī Bhāgavath and Srīpāda teerthams by His Holiness followed by khillats and phalamantrākshate, garlands, boquet, etc., and blessings. The usual Sambhāvane by His Highness the Mahārāja after

pādapooja. The Dewan Saheb, the brother-in-law of His Highness and the Members of the Council then received phalamantrākshate at the hands of His Holiness.

20th June 1913.—Srī Swāmi's representative Srī "Sarasakavibhushanam" Srī Hosadurgam Ranganatha Desikācharya who conveyed His Holiness' blessings and khillats to Gadwal on the occasion of the Rāja's marriage returned this morning and submitted the Rāja's khillats, etc., to Srī Hayagrīva and to Srī Swāmi and was himself awarded shawls, etc., with His Holiness' blessings and phalamantrākshate.

20th July 1913.—Chāturmāsya Sankalpam. At the "Panchashānthi" in the Srī Mutt, the Palace Controller and others were present to offer sambhāvane on behalf of His Highness the Mahārāja.

4*th June* 1914.—Birthday celebration of His Highness the Mahārāja Srī Krishnarājendra Wodeyar Bahadur. His Holiness' presence at the Ambā Vilās Durbar. Just after the Dharmādhikāris, Palace Purohits and Vidwans had made pranāms to His Holiness, Their Highnesss Srīman Mahārāja and Srīmad Yuvarāja arrived and made deep obeisance to His Holiness. After the enquiry of His Highness' and Royal Family's welfare by His Holiness the former offered the usual pādapooja with the Sambhāvane and was the recipient of garlands and boquet, Sri Bhāgavath teertham and Srīpāda teertham and khillats and phalamantrākshate along with blessings at the hands of His Holiness.

His Highness the Yuvarāja then received Srī teerthams. The Dewan Srī Seshadri Iyer, Sirdar Srī Kantharaj Urs, Col. Srī Desaraj Urs, Sirdar Srī Lakshmikantharaj Urs were then the recipients of His Holiness' blessings with phalamantrākshate. His Holiness then

returned to the Srī Mutt in time for Ijyarādhanam at noon.

7th June 1914.—This morning a great Yagnam under the distinguished patronage of His Highness the Mahārāja, named "Agnishtomam" was started in the Mahārāja's Sanskrit College, Mysore. Srī Ankoor (Hyderabad State) Varada Deekshitar, the Yajamāna, the Rutwiks and others engaged for conducting the sacrifice under the supervision of His Holiness made ceremonial entry to the Yagnashāla.

10*th June* 1914.—His Holiness attended the Yagnam mentioned above, in the morning.

11*th June* 1914.—This day again His Holiness repeated his visit to the Yagnashāla.

5*th July* 1914.—At 4–30 P.M. His Holiness proceeded to the Palace for granting Shāstraic Upadeshams to the members of the Royal Family and Freturned at 6 P.M. to the Srī Mutt.

7*th July* 1914.—Chāturmāsya Sankalpam.

7*th September* 1914.—His Highness the Mahāraja and Her Highness Srī Mahārāni and other members of the Royal Family arrived at the Srī Mutt at 4 o'clock in the evening to make enquiries about His Holiness' indisposition.

16*th October* 1914.—His Holiness again indisposed to-day.

21*st October* 1914.—At 5–30 P.M. Their Highnesses Srīman Mahārāja and Srīmad Yuvarāja and the ladies of the Zenana arrived at the Srī Mutt to make enquiries about His Holiness' health which had begun to cause anxiety, and returned to the Palace at 6 P.M.

28*th October* 1914.—At 2–30 P.M. this afternoon the Palace Durbar Bakshi Srī Lingaraje Urs came to

Srī Mutt and informed His Holiness that His Highness the Mahārāja would be going to the Mutt at 5 o'clock to obtain His Holiness' opinion in the matter of selecting the best successor to the Holy Peetham from amongst the disciples in the event of any emergency, considering the serious turn which seemed to be taking place in His Holiness' illness.

On being made acquainted with His Holiness' choice which had already on a previous occasion been mentioned to and approved by His Highness the Mahārāja and Her Highness the Mahāmāthrusrī, His Holiness was informed that at 4 o'clock in the evening an ordinary Mena with the usual Zillo maryāda had been commanded by His Highness to be sent to Srī Purānam Narasimhacharya Swāmi, Dharmadhikari of Gadwal Samsthānam (Hyderabad State) to conduct him to the Palace, that His Highness may request him to accept the successorship to the Holy Peetham of Srī Brahmatantra Parakāla Mahā Samsthānam and become the Kulaguru of the Mysore Rulers. Srī Lingaraj Urs begged His Holiness to make the necessary arrangements to enable His Highness to implement his desire. Accordingly His Holiness sent the Srī Kāryakartha, his brother, the Agent of the Srī Mutt at Tirupathi, the Mukhami, and Srī Magadi Rāmachandrāchar to communicate to Srī Purānam Narasimhācharya Swāmi the desire of His Holiness and of His Highness and ask him to comply with the same and forthwith to proceed to the Palace in company of the aforesaid Vidwans of the Srī Mutt and the Palace to have interview with His Highness the Mahārāja.

Accordingly Srī Purānam Narasimhācharya Swāmi started to the Palace, seated in the Mena and escorted by the "Zillo" with band and music, accompanied by the

Vidwans. Passing through Ramāvilas Agrahar Srī Āchārya arrived at the Kareekal Thotti gate. The Āchārya Swāmi was met and welcomed by Durbar Bakshi Srī Lingaraj Urs, Srī Guru Rao, Mukhtesar, Ayudhashāla, Srī Govinda Rao and others. They conducted him to the office in the first floor of Kareekal Thotti. As the Āchārya approached the door of the office room His Highness the Mahārāja emerged and led him to a chair facing north and performed namaskāram and sat in a chair facing east. An illuminating conversation ensued between His Highness and the Guru-elect. His Highness having expressed his deep gratification at the choice of his Paramaguru and begged the Āchārya Swāmi on his own behalf too to grace the Holy Peetham of the Parama Kulagurus of Mysore Samsthānam and loyally, carry out the traditions and functions attached to the august position, and continue to preserve with fidelity and devotion the constitution, the dharma and the services to the Deity and carry out and advance forward the various services rendered by His Holiness Srī Krishna Brahmatantra Parakālaswāmi during his long and chequered regime without prejudice to the customs, tradition and services rendered during the centuries by the previous occupants of the Peetham. His Highness also entreated the Āchārya Swāmi to have the interests of the State, the Royal Family, the peoples of this Premier State and help preserve the hoary culture of the land, and cement the cultural relations of the State with those living outside its limits and bring glory to the land and constantly grant his blessings. Having obtained the Āchārya's assent and promise to walk in the footsteps of the line of the great Swāmies with, of course, the unfailing support and co-operation of Their High-

nesses and the officials of the State as well as the public. His Highness presented phalam and khillats to his Āchārya-elect, and performed namaskārams. The Āchārya, in his turn, granted phalamantrākshate to His Highness and with his permission took his departure.

The Āchārya then repaired to the Srī Mutt in the same Mena and with the same escort, obtained darshan of the Deity and having performed pradakshinam and namaskārams to the Swāmis in the Brindāvans came to His Holiness, performed namaskārams, and having rendered him full account of the proceedings in the Palace, sat in front of His Holiness bending his head in devotion and with a heart heavy with the weight of the huge responsibility thrown on him. His Holiness encouraged the Āchārya and assured him of the full support of God in his tasks, and himself felt immensely relieved as to the future of the great institution over which he had the privilege to preside with such distinction for a period of twenty-nine years.

His Highness the Mahārāja came to the Mutt at 5 o'clock and acquainted His Holiness the fact of his having faithfully carried out the will of His Holiness and appealed to him to have his mind at rest during the remaining period of his life which God may vouchsafe for him. His Holiness expressed his deep sense of satisfaction and relief and blessed His Highness with khillats and phalamantrākshate. His Highness performed pranāms and took leave of His Holiness.

1*st November* 1914.—As a preliminary to the assumption of "Turīyāshrama sweekāram" by Srī Purānam Narasimhāchārya Swāmi of Gadwal to fill "Srī Parakālāsthāna Peetham" on the morrow in obedience to the command of His Holiness Srī Krishna Brahmatantra

Parakālaswāmi, Srī Narasimhāchārya proceeded to Kuppanna Garden (near Hardinge Circle, Mirza Road) tank, seated in the "Krishnavilas Mena" for ceremonial bath, after the Ashta Vasu, Nāndi Shrāddh, Punyāham, etc., in the Srī Mutt in the morning.

2nd November 1914.—In the august presence of, and under instructions from, His Holiness Srī Krishna Brahmatantra Parakāla Swāmi, Srī Purānam Narasimhāchārya Swāmi, Dharmādhikāri of Gadwal Samsthānam (Hyderabad State), with due solemnity assumed the "Turīyāshram" directly from His Holiness in the presence of Palace Dharmādhikāris, Mahāvidwans and the leading "Laukikas" and "Vaidikas" of the Capital and sojourners in Mysore from abroad.

5th November 1914.—Pattābhisheka Mahotsavam of Srī Vāgīsha Brahmatantra Parakālaswāmi. At 11 o'clock in the morning, in the august presence of both His Holiness Srī Swāmi and His Highness the Mahārāja, His Holiness Srī Vagīsha Swāmi (Srī Narasimhāchārya of Poorvāshramam) was placed on the Holy Peetham of Srī Parakāla Mutt (amidst the acclamations of the grand Sabha which had gathered for the occasion in the spacious hall in front of Srī Hayagrīva Sannidhi) and was hailed as (His Holiness) "Srī Vāgīsha Brahmatantra Parakāla Mahādesikar", while the Vedic hymns, the Upanishads, the Divya Prabandhams were being recited inside, and while the Palace bands were playing and the Zillos like Gagribhalyam, etc., were shaking vociferously with jayaghosham by the Military outside, and the Palace bathery firing the 21 salutes.

Temple honours from Melukote, Seringapatam, Tondanur and from the Mysore Fort temples were then offered individually to His Holiness which His Holiness

received standing on the floor by the side of the "Simhasanam", His Highness the Mahārāja stationing himself all this time to the right of the elder Holiness facing north. The newly installed Swāmijī then granted khillats, phalamantrākshate and blessings to His Highness the Mahārāja. His Highness then sat on the laced double-shawls' āsanam and under instructions from the Senior Swāmijī the new head of the Srī Mutt bestowed presents on the assembled Vidwans and others, getting them touched by His Highness previously. Srī Ranganātha Deshikāchārya Swāmi was the first to receive the gift as the poet composed the "Taniyam", the next being the Srīkāryakartha Srīman Srīnivāsa Rāghavāchārya Swāmi. This over, His Highness made pranāms and returned to the Palace, with Their Holiness' leave.

The Arasu gentlemen and the "Laukikas" having been honoured with phalamantrākshate, His Holiness Srī Vāgīsha Brahmatantra Parakālar now started to make his first official visit to the temples in the Fort, escorted by the first class honours and returned to the Mutt at 4 o'clock.

8th November 1914.—At 7 o'clock this morning His Holiness Srī Krishna Brahmatantra Parakālaswāmi made his journey to Paramapadam to the grief of all who knew him, who had had his darshan and who had had the privilege of serving him and who had had the unique fortune of being present at the daily sabhas and taking part in them and those who had the privilege of being his disciples, and above all those who had the fortune of obtaining chakrānkanam, mantropadesham, and prapadanam and listening to his own commentaries in the Sadas on the hundred odd works he composed. The juice of fruits of the tapasya of the three predecessors in office, had all

flowed to him and had become the amrita whose dhāra had brought shānti, jnānam, etc., to all who had come into contact with him, particularly Their Highnesses the Mahāmāthrūsri, the Mahārāja, the Mahārāni, the Yuvarāja, Sirdar Srī Kantharaj Urs, etc., the Mahārājakumāris, the Arasu noblemen, the Rājas and Rānis of Vanaparthi, Gadwal, Atmakur, etc., etc., in Hyderabad.

The Mutt authorities lost no time in communicating the news to Their Highnesses who forthwith sent Srī Lingaraj Urs, the Palace Durbar Bakshi, to proceed to the Mutt and instruct the Agent to get into touch with the Palace officials and make all the arrangements necessary to grant a fitting interment, etc., to the body which enshrined the blessed soul, according to the Shāstras and the māmool, in the matter of Palace honours and formalities, in consultation with and obedience to the commands of the successor Srī Vāgīsha Mahādeshikar.

The Srīchoorna Paripālanam and ceremonial bath being the first to be accorded to the deceased, one poornakumbham mounted on the elephant with nine others from the Fort temples borne by Srīvaishnava Vidwans in the midst of Vedic and Prabandha recitations escorted by Palace honours were brought from the "Doddakere" tank and placed in the apartment where His late Holiness' body had been installed in the "Kālashepakūtam", facing north. By this time a great assemblage had gathered in the Mutt for final darshan of His Holiness' "Charamavigraha", among whom were the Palace officials, the Arasu noblemen, the Deputy Commissioner, Srī Rāna Saheb, the District and Taluk Officials, the Dharmādhikāris, the Vidwans, citizens of Mysore, men, women and childern, who had hurried thither from Srī Chāmundi Rathotsava darshanam on the

Hill. Srīchoorna Paripālanam over in the midst of Vedic and Divyaprabandham recitations, prokshanam from the Kalashams took place and the Charama-vigraham was then taken out and placed in the Vimānam and was carried with all first class honours, with chanters of Vedas and Prabandham led by the new Swāmijī, round the Jaganmohan Palace and through the Santhepet into the rear portion of the Mutt in the open space and was interred with all formalities in the "Tiruppukuli". The Brahmakapālam having been broken open by the breaking of cocoanuts, and the prasādam having been distributed, the interment ceremony was concluded by the covering up of the receptacle followed by the Avabhrithasnānam by all.

12th November 1914.—The Rāja of Anegundi (Hyderabad State) who was the guest of the Palace visited the Srī Mutt in the evening and having obtained darshan of His Holiness, offered sambhāvane consisting of shawls with plates of flowers, fruits, etc., for Srī Hayagrīva.

13th November 1914.—The Rāja of Anegundi repeated his visit and had darshan of Srī Hayagrīva, teertham, etc., and was granted khillats, phalamantrākshate, garlands, boquet, along with His Holiness' blessings.

17th November 1914.—Srīchoorna Paripālanam by the authorities and goshthi of the Melukote Srī Nārāyana-swāmi temple. The articles were first deposited in the Srī Rāmānujāchārya Shrine in Srī Prasanna Krishnaswāmi temple in the Fort and brought from there with all temple honors including elephant with kettle drums heading the procession.

20th November 1914.—"Karapam kodam" Mahotsavam celebration. By the time the Abhigamanam in the morning had been concluded first class honours had

arrived at the Mutt. The Palace Vaidīka and Laukīka Brahmins, Ritwiks, Purohits, etc., the Arasu noblemen, the Dharmādhikāris, Veda and Divyaprabandham reciting Vidwans and the leading citizens had gathered together in the Mutt, to escort His Holiness Srī Swāmijī to the temples and then through the four Royal Streets in the Fort (now no longer existing as such) with the kumbhams.

Just then honours and prasādam sent by Srī Mahant of Tirupati (according to Mamool) were brought in from Srī Prasanna Krishnaswāmi temple with honours. It was followed by similar honours from Srī Narāyanaswāmi's temple at Melukote.

His Holiness having given instructions that these should form the van of the procession, they were not to be presented then and there, before the Karupam kodam had been set up in the temple of Srī Prasanna Krishnaswāmi.

His Holiness started now. The procession passed through the Santhepet and turning southward, entered the northern gate of the Fort and arrived at the Srī Prasanna Krishnaswāmi's temple. After receiving the usual maryādas which were offered near the "Kudure Bāgilu" His Holiness entered the temple and having performed Sevas in all the Sannidhis seated himself in front of the shrine containing the "Bhaktavigrahas" (of Srī Mummadi Krishnarāja Wodeyar with his spouses) in front of Srī Rāmānujar Sannidhi. There the honours sent by the Srī Mahant of Tipruati were offered to His Holiness with due formality. Then came the distribution of gandha, pushpa, tāmboolam, etc., and prasādam which had been previously offered to God as Nivedana, among all present. The consecrated kumbham having been now placed on the elephant and carried by Srī

Srīnivāsa Rāghavāchārya Swāmi with two Chamarams held behind, led in the van by the Pālki containing prasādams, etc., from Tirunārāyanapuram (Melukote), the elephant with the kumbham following with the nine other kumbhams under the shade of the silk-and-wool pavilion, led by His Holiness Srī Swāmijī at the head of the "Ubhaya Goshtis", the Karupamkodam procession reached the main gate of the Palace where a Simhāsanam had been placed. His Holiness sat upon it and on behalf of the Goshthi received the worship offered on behalf of the Palace by the priests and others. The Goshthi ārādhanam having been over, the procession restarted and passing through the four main streets of the Fort receiving ārādhanam at every house, emerged from the Fort by the south gate (now Srī Varāha Gate), and passing by the side of the Mahārāja's Sanskrit College and through Santhepet, reached the portals of the Srī Mutt where the Goshthis with His Holiness had ārādhanam performed by those assembled and re-entered the Mutt.

There standing in front of the Brindāvanam of the late Srī Swāmi, his successor offered sambhāvane.

Then sambhāvane and khillats sent by Sirdar Srī Kantharaj Urs were offered to the Swāmi in the Brindāvan.

Then His Holiness in Asthānam received Sambhāvanes and Maryādas from the temples of Melukote, Seringapatam, Karighattam Tondanur and Mysore.

With this the Karupamkodam Mahotsavam concluded.

23rd November 1914.—First Pādapooja (Special) at the Palace to His Holiness Srī Swāmijī by His Highness the Mahārāja in connection with the former's accession to the Gādi.

22nd March 1915.—His Holiness' first visit to Melukote after his accession for seva of Vairamudi Mahotsavam, the visit being of a ceremonial character attended with all the formalities such as the first class escort at the times of starting, the temple maryadas, etc., at Paschimavāhini from the temples of Seringapatam, according to previous practice obtaining from centuries. Arrival at S. Koppal Srī Mutt at noon.

23rd March 1915.—After "Ijyārādhanam" departure from Srī Mutt at 2 o'clock and arrival at Srī Balaraj Urs' chatram in the evening.

24th March 1915.—Departure from the chatram at 12 o'clock and arrival at the Srī Mutt garden at Kadalgere at 5–30 A.M. After 'Āhnikam' and 'Abhigamānarādhana', departure at 9 o'clock to Melukote.

After the usual reception with the customary "agramaryādas" by the temple authorities, sevas at Srī Nārāyanaswāmi shrine, followed by sevas at Srī Cheluvarāyaswāmi, Srī Ammanavaru, Srī Paramapadanātha (with many of the Ālwars within the shrine), Srī Chakrattālwar, Srī Tirukkacchi Nambi, Srī Sampige Ālwar, Srī Nāthamuni and Ālavandar (the last three within the navaranga of Srī Ammanavaru's Sannidhi), Srī Bhāshyakārar, Srī Pillai Lokachāryar and then round the temple, at Srī Jeyer and in the "Rājavīdhi" (main street) at Srī Vedanāthāchariar, His Holiness reached the Srī Mutt (Hayagrīva Sannidhi) on the Kalyāni Sarovar within sight of Srī Nrisimha on the hill standing on the eastern bank.

25th March 1915.—Visit to Srī Yoganarasimha Swāmi on the hill in the morning after the Abhigamana.

26th March 1915.—His Holiness' presence at the Vairamudi Seva. Srī Rāma Navami.

29th March 1915.—His Holiness at the Rathotsavam of Srī Cheluvarāya Swāmi.

1st April 1915.—His Holiness at "Avabhritham" at noon.

In the evening Srī Rāmapattābhisheka Mahotsavam for Srī Cheluvarāyaswāmi at the Srī Mutt.

2nd March 1915.—His Holiness' visit to Srī Veda-Vedānta Bodhini Pāthasāla (Sanskrit College) at Melukote. After an illuminating address on the value of abiding in this, the most favoured of all the "Divyādeshams" by Srī Rāmānuja, distribution of shawls and dhoties to the Vidwans at the institution.

3rd April 1945.—Distribution of presents to the temple employees and the leading citizens and Pundits.

4th April 1915.—Visit to Srī Varāha Sannidhi on the Kalyāni at the foot of the hill.

Bhoori Dakshina and distribution of dhoties, etc., to every one of the temple employees of the place including policemen, menial servants, etc.

5th April 1915.—His Holiness' visit to the temple of Srī Nārāyana Swāmi and all the shrines therein prior to departure from the place, and arrival at Srī Bale Urs' chatram in the early hours of the morning.

6th April 1915.—At noon visit to Tondanur and arrival at S. Koppal in the evening.

7th April 1915.—Visit to Srī Ranganātha Swāmi and Srī Lakshmīnrisimha Swāmi temples in the Srīranga-patnam Fort. Return to Koppal at noon.

8th April 1915.—Arrival at Mysore.

23rd June 1915.—Celebration of His Highness the Maharāja's Birthday with His Holiness at the Durbar in the Palace for receiving pādapooja and bestowal of Srī Bhāgavath and Srīpāda theerthams and blessings on

His Highness, the Royal Family and the heads of the Administration, the Dharmādhikāris, etc. This was His Holiness' first presence at this most important State function after his accession to the Brahmapeetham.

Subsequent visits during his lifetime followed as a matter of course like the other visits as on the occasions of Birthday celebrations of His Highness the Yuvaraja, the Mahārājakumāris (whenever they were observed at the Palace).

Also the usual visits to the Palace on the occasion of the performance of the annual ceremonies of His late Highness Srī Mahārāja Chāmarājendra Wodeyar Bahadur for granting Srī Bhāgavath thiīrtham and Srīpāda thirtham after receiving pādapooja by His Highness at the conclusion.

15*th July* 1915.—At 4–30 P.M. His Holiness was at the Palace with His Highness the Maharāja for expounding certain features of Srī Rāmānuja's philosophical system and to request His Highness to be the Mutt's guest at Melukote—so dear to Srī Rāmānuja—during His Highness' proposed visit to the place with the entire Royal Family. His Holiness returned at 5–30 P.M.

17*th July* 1915.—His Highness' visit to Melukote for darshan and seva, accompanied by the Royal Family and a large retinue. His Highness' presence in the Mutt for seva and " Arogane".

20*th July* 1915.—At the celebration of the annual Tirunakshatram of His Holiness, Sambhāvane with khillats were sent as usual, from the Palace and also by Sirdar Srī. Kantharāj Urs.

22*nd July* 1915.—Arrival at Srī Mutt of Srīkārya-kartha Srī Srīnivāsa Rāghavāchārya from Anegondi Samsthānam bringing with him khillats and sambhāvane

sent by the Rāja for His Holiness' acceptance for Srī Hayagrīva. This was in return for the Srīmukham with phalamantrākshate sent by His Holiness on his accession to the gādi. The Srīmukham and the khillats on their arrival had been taken in Royal procession through the town and read in the Durbar specially held for the purpose in the Anegondi Palace after being worshipped with Archana, Nivedana and Mangalārathi, etc.

24th July 1915.—This afternoon, His Holiness' son (adopted) of his grihasthāshramam, Srīman Purānam Srīnivasa Deekshāchārya who had halted at Seringapatam on his way to the Capital, was met at Boppanahalli "Isthakapal" (escort) spot and having been welcomed on behalf of the Palace and escorted in a "Mena" with ordinary Zillo, Tāsamar, etc., was conducted to Srī-kāryakartha Srī Srīnivāsarāghavachārya Swāmi's house.

26th July 1915.—First Chāturmāsya Sankalpam of His Holiness. At "Panchashānti" His Highness the Mahārāja was present. As soon as he arrived after being received with the usual maryādas from the square in front of the Jaganmohan Palace, carried by the Brahman Pundits of the Mutt, with the chatrīs, chāmaras, silver maces, Asmāngiris, etc., His Highness was straightaway conducted to Srī Hayagrīva Sannidhi where His Holiness performed Mangalārathi and offered it to His Highness and the Srī Bhāgavath-theertham and coming out of the Srī Sannidhi seated himself on the Simhāsanam and with His Highness in front of him seated on the folded pair of laced shawls placed there. The "Panchashānti" over, His Holiness stepped out of the seat and standing, received the Maryādas and prasādam from the Melukote, Tondanur, Seringapatam, Karighattam and Mysore. His Highness, too, remaining in the standing posture

After this, His Holiness and His Highness resumed their seats. His Holiness, then, in expounding two stanzas which he composed on the spot dwelt on the need, importance and significance of the ceremonial performed and the utterance of the "Panchashānti" in Vedic shanti hymns for the peace of the whole "Brahmāndam" and the need for its support by Kings, Governments and peoples everywhere for such observance at the commencement of Chāturmāsya Vratham, obtaining in India ever since the coming into existence of "rājas", "rājyams" and "prajās" in the remotest times and congratulated on the Mysore Royal Family on its unceasing efforts in the direction of maintaining all these traditions intact. His Highness the Maharāja then rose and performing pranāms, uttered the customary slokas extending the invitation of himself and the State to Srī Swāmijī to stay here and hold the sabhās, etc., and engage in the propagation of the Darshanas for the benefit of the public during the coming Chāturmāsyam.

His Highness then offered sambhāvana, khillats, etc., and was the recipient of garlands and boquet, khillats, phalamantrākshate along with blessings. After this, His Holiness granted phalamantrākshate, garlands to the assembled Arasu gentlemen, Dharmādhikāris, Vidwans and Laukikas and Vaidika citizens. Bhooridakshine for the citizens in the evening including women and children.

29*th July* 1915.—Commencement of the Mahā Vidwat Sabha lasting for a fortnight. Examinations of the scholars of the higher classes of the Sanskrit College, discussions on Vedantha (Dwaitha, Adwaitha, Vishishtādwaitha), Tharka, Mīmāmsa, Vyākarana, Sāhitya, Alankāra, Sānkhya, Jyotisha, Āgamas, Dharmasāstras, etc., by the Pundits, some hailing from the districts and

from distant places like Vanaparthi, Gadwal, Atmakoor and other places as also from the South.

This Chāturmāsya Sabha had always been the annual feature from centuries. His Holiness' students, disciples as well as non-disciples, including "the Trimathasthas" were subjected to the examinations. The Sabha may be termed as a sort of "Jnānayagnam" in which all the different schools of thought participated for mutual benefit. At the conclusion, a grand Vidwat Sabha assembled when distribution of shawls, dhoties and cash took place according to the position of the Pundits and merits of students.

26th November 1915.—Visit to the Palace and interview with His Highness the Mahārāja, of Srī Srīnivāsa Deekshāchārya, son of His Holiness of poorvāshramam. After a brief and illuminating conversation and enquiry of welfare and qualifications of the visitor, His Highness was graciously pleased to administer valuable advice to the young man in the matter of acquisition of knowledge, scholarship and character consistent with his heredity and family traditions. The visitor giving an assurance that he would loyally and devotedly try to carry out His Highness' Upadesham, His Highness bestowed on him khillats and "Suttu Vīlyam". The young man proceeded directly to the Mutt and submitted a faithful report of the proceedings in the Palace, to the pleasure and gratification of His Holiness who also advised him to loyally and steadfastly follow the path indicated by His Highness the Mahārāja. Faithful to the advice tendered by His Highness the Mahārāja, and His Holiness Srī Swāmiji, the young man is now a famous Vidwan having earned the title of "Tarkaratnam" conferred on him at a Vidwat Sabha in Northern India,

and has been doing valuable work rendering signal service as an Assistant Professor in Srī Chāmarājendra Sanskrit College at Bangalore, without any communal prejudices, a remarkable characteristic feature of his nature, Veerashaivas constituting the bulk of his students receiving free and ungrudging tuition in his residence at all hours outside College.

19*th May* 1916.—In recognition of the Srīmukham sent by His Holiness announcing his accession to the Gādi, the Rāja of Vanaparthi (Haiderabad State) sent khillats and Sambhāvane to Srī Hayagrīva and His Holiness Srī Swāmijī, having first got the Srīmukham worshipped in all solemnity in open Durbar with Archana, "Shodashopachāram", Nivedanam, Mangalārathi, etc., after having caused it to be carried with all rājamaryādas in the high streets of his Capital. Also sambhāvane and khillats, in connection with the marriage of Srī Sow. Ramachandramma, the princess, daughter of the Rāja, His Holiness' blessings with khillats and phalamantrākshate for the same having been sent previously through Srī Hosadurgam Sreenivāsa Desikāchārya Swāmi.

The grandson of poorvāshram of Srī Ahobilaswāmijee had darshan of His Holiness and was the recipient of khillats and phalamantrākshate.

12*th June* 1916.—Birthday celebration of His Highness the Mahārāja at the palace—with pādapooja to His Holiness to mark the beginning and the obtaining of His Holiness' blessings after Srī Bhāgavath and Srīpāda theertham, etc.

17*th July* 1916.—Chāturmāsya Sankalpam.

12*th August* 1916.—"Vidwat Bahumāna Sabha" at the Srī Mutt at the conclusion of its sittings since the day after Chāturmāsya Sankalpam.

13th August 1916.—Birthday celebration of His Highness the Yuvarāja at Bangalore Palace. His Holiness' blessings with khillats, etc., received by His Highness there.

20th December 1916.—Owing to the illness of Their Highnesses the Mahārāja and Srī Yuvarāja, special services to Lord Srī Hayagrīva and Srī Lakshmīnārāyana, such as "Sahasranama Apamarjana Japam", etc., performed in Srī Mutt having resulted successfully in their rapid recovery, in gratitude to the Deities special Dolotsavam in the jewelled cradle having been arranged, Their Highnesses graced the Utsavam with their presence and after darshan, seva and the receipt of Mangalarathi, Theertham and Prasada, at the hands of His Holiness, attended a brief "Asthānam" and received blessings in the shape of two slokas composed for the occasion and expounded. Then the distinguished visitors listened to the "Swasthivāchanam" and "Rājāsheervādam" in the shape of Vedic hymns pronounced in the assembly by Pundits and rose, and having performed pranāms received khillats and phalamantrākshate and took leave of His Holiness after expressing their gratitude to His Holiness.

The function lasted from 8 P.M. to 10-30 P.M.

24th December 1916.—Srī Bheemareddigāru of the Royal Family of Gadwal having had "Bharārpanam" done by His Holiness for the salvation of the soul of his daughter Srī Ranganāyakammagaru on the eve of her demise, caused Samārādhana performed at the Mutt at his expense for the peace of the departed soul.

Sambhāvane and khillats were also presented by special messenger sent by Srī Bheemareddigāru.

1st June 1917.—His Holiness' presence in the palace on the occasion of His Highness the Mahārāja's Birthday

celebrations, to offer his blessings in person. The usual pādapooja, etc.

2nd June 1917.—Dolotsavam in the evening at Srī Mutt, as usual, in honour of His Highness the Mahārāja's Birthday, it being Ekādasi the previous day.

30th November 1917.—On the occasion of the marriages of a son and a daughter of Srī. B. Ramakrishnarao, Palace Controller, His Holiness sent khillats and phalamantrākshate along with Srī Hayagrīva's blessings to the couples, through Srī Mukhāmi Narasimha Rāghavachārya.

27th January 1918.—Receipt of Sambhāvane, khillats, etc., at the Mutt sent by Srī Bheemareddigaru of Gadwal offered to His Holiness in the previous month Mārgasira at the performance of "Saptāha".

20th February 1918.—Surprise unofficial visit by His Highness the Mahārāja to the Mutt to have darshan of His Holiness, to be initiated into certain vital points relating to Vedānta. His Highness was accompanied by Durbar Bakshi Srī Lingarāj Urs. His Holiness gave a most illuminating upadesham on "mantrārtham" to his distinguished truth-seeking Royal sishya, to which His Highness expressed his deep sense of gratitude and took leave of His Holiness after receiving khillats and phalamantrākshate. The interview occupied over an hour. On his return to the Ambāvilas His Highness sent khillats, suttuvīlyam, etc., through the Durbar Bakshi to be offered to Srī Hayagrīva.

5th June 1918.—His Holiness' presence at the Birthday celebration of His Highness the Yuvarāja at the Palace to confer blessings. The usual pādapooja and receipt of Srī Bhāgavat and Srīpāda theertham by Their Highnesses and offer of Sambhāvane.



His Highness the Maharajadhi Raj
Lieut.-Col. Sir Venkataramana Singjee Deo Bahadur
Bandhavesh, G.C.S.I., Rewa State

9th June 1918.—In response to an invitation from His Highness the Mahārāja of Rewa, Central India, His Holiness sent Srī Mukhāmi and Srī Rāmachandrā-charyar, for consultations with regard to the proposed visit of His Holiness' tour in Northern India, to enquire whether it would be possible to include the State of Rewah in His Holiness' itinerary, and if possible to discuss the arrangements which might have to be made. His Holiness sent khillats and phalamantrākshate with blessings to His Highness the Mahārāja (Srī Venkata Rāman Singhji Bahadur) through the messengers.

20th June 1918.—Celebration of His Highness the Mahārāja's Birthday with His Holiness' presence at the Palace Durbar Hall as usual before the commencement pādapooja, etc.

26th July 1918.—Chāturmāsya Sankalpam.

19th August 1918.—In connection with the Chāturmāsya the annual Vidwat Bahumāna Sabha, at the conclusion of the daily Sadas since the Sankalpa celebration.

21st August 1918.—Visvarūpa Yatra. His Holiness' ceremonial return to the Capital with First Class Honours from Seringapatam on the conclusion of the Chāturmāsya.

31st August 1918.—His Holiness' visit to the Palace at 4 P.M. for the purpose of Upadesham to Their Highnesses and all members of the Royal Family on the Vishistādwaitha Siddhāntam in general and allied subjects —" Tirumanthrārtham," " Bharanyāsam," etc. His Holiness' return to the Srī Mutt at 7 P.M.

26th December 1918.—The mother of Srī Rāja Rāmeswar Rao Bahiri Balawanth Bahadur (Rāja of Vānaparthi) Srī Rāmachandra Ammayya having passed away 13 days ago, in connection with the 'karupam-

kodam', 'Thodakam' and 'Sāttumurai' for the salvation of the departed soul were performed in the Srī Mutt before the Samārādhane according to the prayer of the members of that princely house.

14*th February* 1919.—Srī Lakshmī Prapanna Janārdana Das of Ayodhya prayed to His Holiness and obtained the privilege of having "Bharārpanam" granted to him for the salvation of his soul.

18*th May* 1919.—His Holiness at S. Koppal, near Wellesley Bridge, Seringapatam, for Cauveri Snānam.

24*th May* 1919.—Camp Koppal. The Rāja of Vanaparthi with his family and a large retinue arrived at Koppal for darshan of His Holiness Srī Swāmiji at 6 o'clock in the morning. After bath and daily ablutions, the Rāja came to the Mutt, and after Srī Hayagrīva Seva, Theertham, etc., having performed pranāms, offered cash sambhavane of Rs. 1,000. The Rāja and his party were the guests of His Holiness during the day.

25*th May* 1919.—After Snānam and ablutions the Rāja and his party had seva of His Holiness and motored to Melukote and having been welcomed by the temple authorities with all the honours accorded to personages of his rank and position, entered the Srī Nārāyanaswāmi's temple and having performed seva in all the shrines, had kainkaryam in the shape of Nivedanam to the Deity performed and got the prasādam distributed among the assemblage and having himself received the prasādam, distributed "bhooridakshina" at the rate of Re. 1 for each household, returned to Koppal.

27*th May* 1919.—His Holiness bestowed khillats and phalamantrākshate on every member of the Rājā's family and retinue with his blessings.

29th May 1919.—On the occasion of the "Seemantham" of Her Highness the Yuvamahārāni, His Holiness was escorted to the Palace at 8 o'clock in the morning with full first class escort and was installed on the golden Chowki in the "Vivāhamantap". His Highness the Maharāja approached and having performed pranām, offered sambhāvane, khillats, etc., and received His Holiness' blessings and phalamantrākshate.

His Highness the Yuvarāja then stepping forth performed pādapooja and offered khillats, phalamantrākshate along with blessings, garlands with boquets, along with Srī Bhāgavath thīrtham, and Srīpāda thiīrtham, preceded by His Highness the Maharaja of course.

Her Highness the Yuvamahārāni also received khillats and phalamantrākshate.

9th June 1919.—His Highness the Mahārāja's Birthday celebration at the palace, commencing as usual with pādapooja to His Holiness and the receipt of Srī Bhāgavath thīrtham and Srīpāda thīrtham followed by khillats and phalamantrākshate with blessings.

13*th July* 1919.—Chāturmāsya Sankalpam ceremony was duly observed with all the usual formalities, such as temple Maryādas from Melukote, etc., after "Panchashānti".

18*th July* 1919.—Birth of a son to His Highness the Yuvarāja at 6–30 P.M. (now His Highness the Mahārāja Srīmad Jayachāmarājendra Wodeyar Bahadur, B.A., G.C.S.I., G.C.B.). Great rejoicings throughout the Capital and the State as soon as the news was flashed.

24*th July* 1919.—Official celebration of the great event—"Putrotsavam" at the Palace. Distribution of sugar and sweets throughout the City of Mysore.

29th July 1919.—"Nāmakaranam" (Naming ceremony) of the Prince as "Srī Jaya Chāmarāja Wadiyar Bahadur" at the Palace with great pomp and enthusiasm. According to custom His Holiness Srī Swāmijī was escorted to the Palace to grant His blessings.

His Highness the Mahārāja having at first performed prānam and offered Sambhāvane to His Holiness, His Highness the Yuvarāja performed pādapooja to His Holiness and offered Sambhāvane; then Their Highnesses the Mahārāja and the Yuvarāja received Srī Bhāgavath thīrtham and Srīpāda thīrtham as usual and khillats, blessings with phalamantrākshate.

The ladies of the Zenana had also phalamantrākshate conferred on them and Her Highness the Yuvamahārāni, special khillats for the occasion being sent to her and the Royal baby.

9th August 1919.—Vidwat Bahumāna Sabha in the Srī Mutt in connection with Chāturmāsya Sankalpa.

11th September 1919.—Visit of Rāja of Gadwal to His Holiness and offer of Sambhāvane.

13th September 1919.—His Holiness at S. Koppal Srī Mutt after "Mrittika Visarjan" at the close of Chāturmāsya on the 10th instant.

1st October 1919.—"Bharārpanam" offered by His Holiness to the mother of Rāja of Gadwal, Sri Sīthārāma Bhoopal, Srī Lakshmīnacchiar Ammagāru, Srī Bheemareddigaru, father of the Rāja, was also present and offered Sambhāvane jointly with his spouse.

26th March 1920.—After the Abhigamanārādhanam and Ijyārādhanam, His Holiness started to Melukote for Vairamudi seva, escorted by the full State escort and amidst the usual salute of 21 guns from the Palace bathery as soon as the procession reached the Statue Square near

northern Fort Gate, and, after receiving the temple Maryādas of Srīrangapatnam at Paschimavāhini, reached S. Koppal at 6 P.M.

27th March 1920.—Starting from S. Koppal at 2 o'clock in the afternoon His Holiness reached Bālarāj Urs Chatram at 6 o'clock in the evening in time for the evening worship.

28th March 1920.—Starting at 3 A.M. from Srī Bāle Urs Chatram His Holiness arrived at the garden belonging to the Mutt where he offered the Abhigamanārādhanam to the Deity and left for Melukote at 9 A.M. where he arrived at about 10–30 A.M. and after being received and welcomed with all the "Agramaryādas" from the temple at "Pāruvattai Mantap" at the outskirts of the town, His Holiness, getting down from the palanquin, performed Sāshtāngapranām to Srī Shatagopam and the poornakumbham, etc., and escorted by the temple authorities at the van of the procession reached the temple and proceeded straight to the Srī Sannidhis beginning with Srī Tirunārāyanan, and performing sevas there, then in Srī Challapilla Rāya, Srī Paramapadanātha, Srī Chakrattālwar, Srī Tirukkacchi Nambi, Srī Ammanavaru (Tāyār), Srī Sampige Alwar, Srī Nāthamunigal, Srī Kūrat Ālwar, Srī Bhāshyakārar, Srī Pillai Lokāchāryar—all within the Srī Nārāyana Swāmi temple—and Srī Jeeyar and Srī Vedāntha Desikar Sannidhis, arrived at the Srī Mutt on the "Tirukkalyani Sarovar".

29th March 1920.—His Holiness at Vairamudi Kirītadhāranam and with the Deity throughout the night, leading the procession to the end till the sealing up of the Kirītam in the box and the marking of the seal with his own hands.

30th March 1920.—Seva of Srī Yoganarasimha Swāmi on the hill (Yādavagiri) and of Srī Varāhaswāmi temple on the way back to the Srī Mutt.

1st April 1920.—His Holiness at the Rathotsavam of Srī Cheluvanārāyana Swāmi.

3rd April 1920.—His Holiness at the "Avabhrita" at the Tirukalyāni at noon.

During the night Pattābhisheka Mahotsavam at the Srī Mutt with the necessary Alankāram for Srī Cheluvarāyaswāmi.

5th April 1920.—His Holiness at the various shrines at Sāttumūrai before departure to Mysore. Distribution of presents to the Pāthasāla Pundits and students, to the temple officials including the menial servants, phalamantrākshate to all and gifts to the poor.

At noon His Holiness was at Bāle Urs Chatram.

7th April 1920.—Starting from Bāle Urs Chatram, soon after Ijya at noon His Holiness arrived at S. Koppal at 6 o'clock in the evening.

28th May 1920.—His Holiness at the Palace Durbar for offering his blessings at the celebration of the Birthday of His Highness the Mahārāja. The usual pādapooja, etc.

1st July 1920.—Chāturmāsya Sankalpa.

7th July 1920.—First annual Birthday celebration in the Palace of Prince Srī Jayachāmarājendra Wodeyar. Pādapooja sambhāvane sent to Srī Mutt.

28th July 1920.—Visit of Durbar Bakshi and Palace Under-Secretary to His Highness, to inform the latter that His Highness the Mahārāja was pleased to respond to His Holiness' invitation to grace the occasion at the Rājāshīrvādam, His Holiness' Upadesham, etc., at the sitting of the Vidwat Bahumāna Sabha at the conclusion of Chāturmāsya on the morrow.

29th July 1920.—The Vidwat Bahumāna Sabha at 5 o'clock. His Highness' ceremonial official visit in full state to the Sabha at 5 o'clock in the evening and stay till 6–15.

The programme beginning with Vedapārāyanam, included distribution of gandha, pushpa, tāmboolam amongst the Pundits, Vākyārtham, and recitation of slokas composed for the occasion welcoming His Highness. His Holiness' address on "Dharma" in general, Rajadharma, Prajādharma, the place of Sanskrit in culture, the measures taken by the Mysore Rulers to promote culture, and the great services rendered by His Highness the Mahārāja to the Mutt, to the Sanskrit Colleges, etc., which had made him a Janaka of modern times. Distribution of presents by His Highness the Mahārāja to the foremost Pundits. Swastivāchanam with Vedic mantrams.

After this His Highness performed pranāmams, and was garlanded by His Holiness with his own hands and handed boquet, while Srī Rāmachandrāchāryar clothed His Highness with shawls. His Holiness expressing his unbounded joy at the profound interest which His Highness was taking in all matters of Dharma which entitled him to a place amongst the "Rājarshis", presented phalamantrākshate with his blessings and hoped that His Highness would be repeating his visits frequently whether official or unofficial, according to his convenience. His Highness promising to carry out the commands of His Holiness in that respect as far as it lay in his power, took leave of His Holiness. The scholars who engaged in vākyārtham (Tarka), on the evening were Srī Purānam Sreenivāsa Deekshāchāryar and Srī Māgadi Kastūri Sreenivāsa Rangāchāriar, sons

respectively of Srī Purānam Narasimhāchārya Swāmi (His Holiness in Poorvāshramam) and Srī Pundita Ratnam Kastūri Rangāchāryaswāmi.

The visitors included Srī Prince Gopālarāj Urs, Srī Putta Bakshiyavaru, Palace Durbar Bakshi Srī Lingarāje Urs, Srī S. P. Rājagopālāchāriar, Assistant Secretary (Palace), Dr. Rādhākumud Mukerjee (Professor of Indian History in the Mahārāja's College), Srī Nanjundarāj Urs (Amrita Mahal), Srī Devarāj Urs, son of late Durbar Bakshi, etc., all the Dharmādhikāris, Mahāvidwans, Srī Srīkanteswara Iyer, President of the Municipal Council and other leading citizens.

7th August 1920.—Visit of Srī Dr. Rādhākumud Mukherjee for darshan of His Holiness and sāstraic consultations.

27th *August* 1920.—Visit of Srī Subrahmanyarāj Urs (son of Srī Puttayyāji Urs). Visit of "Nātaka-shiromani" Srī A. V. Varadāchārlu.

1st September 1920.—His Holiness' visit to Karīghatta for darshan and seva of Srī Srīnivāsa.

13th September 1920.—Muzrai Secretary Sri Jayarāma Iyer with Deputy Amildar of French Rocks had darshan of Srī Swāmijee.

23rd September 1920.—Prince Srī Gopālarāj Urs' visit to His Holiness to obtain darshan and Upadesham on certain points relating to dhyānam, āsanam, yogam, etc., etc. Leave taking after receiving phalamantrākshate, garlands, etc.

27th September 1920.—Repetition of visit by Sirdar Prince Srī Gopālarāj Urs in company with Srīman Nāgappa, District and Sessions Judge, accompanied by Srī Mallayya to obtain elucidation of points relating to

'Dwaita' and 'Vishishtādwaita' systems of philosophies Srī Nagappa being interested in Dwaita.

Visit of Srī Venkatāchārya of Surapuram.

28th September 1920.—Arrival of maryādas from Melukote Srī Nārāyanaswāmi's temple due to have been submitted at the Chāturmāsya Sankalpam but not done so owing to some misunderstanding on the part of the newly appointed Peshkar.

30th September 1920.—His Holiness at S. Koppal after "Mrittikavisarjanam" in the previous evening at the conclusion of Chāturmāsya, and after visiting the temples at Seringapatam after bath and Abhigamanam at Paschimavāhini.

1st October 1920.—His Holiness at Karighatta Hill for seva of Srī Srīnivāsa.

2nd October 1920.—Visvarūpa Yāthra. Return in State to Mysore.

19th October 1920.—Distribution of Prasādam as usual on the occasion of "Srī Jayanti" (Gokulāshtami) among the following with garlands, boquets, etc., being the recipients.

His Highness the Mahārāja, His Highness the Yuvarāja, Her Highness Srī Mahārāni Srī Lakshmi-vilāsa Sannidhāna, Her Highness Mahāmātrusrī Vānī-vilāsa Sannidhana, Her Highness Srī. Sou. Kempu-cheluvājammanniavaru's Sannidhana, Srī. Sirdar Kantarāj Urs, Mahārājakumāri Sou. Srī. Jayalakshammanniavaru, Colonel Srī. Desarāj Urs, Sirdar Srī. Lakshmīkantaraj Urs, Srī Cheluvājammanniavaru, Sri. Durbar Bakshi Bāle Urs, Srī Puttayyāji Urs, Srī Muzrai Bakshi Srī. Subrahmanya Rāj Urs, Srī Nanjundarāj Urs (Amritamahal), Srī. Prince Gopālarāj Urs, Killedar, son of Srī Rāna Saheb, Dalavai Srī. Puttabakshi.

21st October 1920.—Visit of Muzrai Secretary Srī. Jayarāma Iyer. Grant of garlands with phalamantrākshate with blessings by His Holiness.

30th October 1920.—Visit of Srī. K. R. Sreenivāsa Iyengar, Member of Council, and Srī Jayarāma Iyer. Garlands and phalamantrākshate with blessings by His Holiness.

9th November 1920.—Visit of Sirdar Srī Kāntharāj Urs (Dewan) to His Holiness. Garlands and phalamantrākshate granted after the interview to the distinguished visitor by His Holiness.

14th November 1920.—Visit by Srī. Nagappa, District and Sessions Judge, Mysore, and Srī. Chandrasekhariah, Advocate. After a long interview and Upadesham His Holiness granted garlands and phalamantrākshate to the visitors.

29th November 1920.—Palace Chāmundi Thotti Bakshi Srī Chikkalingappāji Urs obtained darshan of His Holiness Srī Swāmijee, and after an instructive Upadesham from His Holiness, took leave after being blessed with phalamantrākshate.

13th December 1920.—"Bharanyāsam" for the sake of Krishnareddigāru's wife at the hands of His Holiness in the Mutt.

22nd January 1921.—Huzur Secretary Janab Sir Mirza Ismail had darshan of and interview with His Holiness and was blessed with garlands and phalamantrākshate before taking leave of His Holiness.

28th January 1921.—Palace Engineer Do.

31st January 1921.—Srī K. Krishna Das, Advocate, had darshan.

4th February 1921.—Departure of His Holiness at 1–30 in the afternoon to S. Koppal and arrival at Srī Mutt there at 4–30 P.M. in the evening.

8th February 1921.—His Holiness granted darshan and Upadesham to Srī Jayarāma Iyer, Muzrai Secretary, and blessed him with phalamantrākshate.

His Holiness granted darshan and interview to two deputies of the Srī Yathirāja Mutt of Melukote. At their request two officials of Srī Parakāla Mutt were sent by His Holiness to Melukote to discuss arrangements to be made for the proposed visit by the officials of the Srī Yathirāj Mutt to Srī Swāmijī to obtain fromal approval of His Holiness for the installation of Srī Āsoori Hodalgere Ānandālwār Swāmi, chosen unanimously by the disciples of that institution—he being well known to His Holiness the Swāmijee, and also to present to His Holiness the "Lagnapatrika" for the installation of the Āchārya. According to the instructions provided by the messengers sent by His Holiness in consonance with the practice obtaining as regards such occasions, the Yathirāj Mutt people brought the "Lagnapatrika" with plates of flowers and fruits, etc., for Srī Hayagrīva and submitted to His Holiness and read it in the gathering collected for the purpose. His Holiness, having given a careful hearing expressed his immense satisfaction and approval of the choice as he was thoroughly aware of the qualifications of Srī Ānandālwār as a poet and philosopher, his geniality and simplicity of character, his versatality, and his efforts in giving an impetus to the searching, acquisition and publication of rare and valuable manuscripts hitherto unpublished. The deputies of the Srī Yathirāja Mutt departed wholly satisfied, after being granted phalamantrākshate and blessings.

Return of His Holiness to Mysore in the evening at 5 o'clock.

10th February 1921.—As His Holiness was on his

way back to Mysore after Mahodaya, the party composed of Sri. Ānandālwār Swāmi, Sri, M. T. Nārāyana Iyengar, Srī. Ketanahalli Jois and others proceeding to Koppal Mutt, to have darshan and obtain blessings of His Holiness, but being a bit late, met His Holiness on the way. His Holiness stopped for a while and conferred phalamantrākshate on them all, wishing Srī. Ānandālwār success and prosperity in his future position.

11*th February* 1921.—The next day, His Holiness sent khillats and phalamantrākshate to Sri Ānāndalwār to be presented to him after his assumption of 'turīya āshramam' and accession to the gādi. At the latter function His Holiness Srī Yathirāja Swāmi stood up in the midst of the grand assembly, received the khillats and placing the plate on his head proclaimed his gratitude to Srī Swāmijee for the favour and good-will shown to him and the blessings and honour conferred upon him. The whole assembly stood up and gave vent to a vociferous applause.

A report of the proceedings was submitted to His Holiness in the evening by Srī Ahobalachar who carried the khillats to Srī Yathirāja Swāmi.

Srī Swāmi then conferred, out of the khillats and sambhāvane sent by His Holiness Srī Yathirāja Jeyer, a pair of shawls on the said Srī Ahobilāchar.

12*th February* 1921.—Visit to His Holiness of Sirdar Srī Kāntharāj Urs, Dewan of Mysore, and reception of blessings and phalamantrākshate from His Holiness.

15*th February* 1921.—His Holiness, at the request of His Highness the Mahārāja, presided over the annual prize distribution at the Mahārāja's Sanskrit College, and after blessing the recipients of the prizes (which he conferred with his own hands) gave a most illuminating

address and upadesham, in Sanskrit with unparaleled eloquence which kept the audience composed of a most distinguished gathering of Vidwans, leading laukika citizens, and Christian Missionaries, students of the Mahārāja's College and officials of high rank, spellbound, ladies also being amongst them, accommodated in an adjoining room. The Sabha reminded old people of similar sabhas held under the presidentship of the late Srī Ranganātha Brahmatantra Parakāla Swāmi.

Since then onward, the function has been an annual one during the lifetime of His late Highness the Mahārāja Srī Krishnarājendra Wodeyar Bahadur IV, the day being the one commemorating his Pattābhishekam (Rathasaptami). His Holiness presided over every such gathering during the rest of his life, a new feature having been added to the assemblage, in the shape of an address (like the Convocation Addresses) of the Universities by some distinguished scholar from abroad (as also of the Mysore State) before His Holiness' Upadesham.

27th March 1921.—"Bharanyāsam" granted by His Holiness to Gadwal Rāja's father as prayed for in a telegram.

28th March 1921.—Srī Channareddigāru and Srī. Lakshammagaru, near relatives of the Rāja of Gadwal, had darshan of His Holiness and after performing pāda-pooja in the Srī Mutt received Srīpāda thīrtham and offered Sambhāvane in cash.

10th May 1921.—Visit of Srī Advocate K. Chandra-sekhariah to the Srī Sannidhi and grant to him of khillats in the shape of a pair of costly shawls in recognition of certain services rendered to the Mutt as the legal adviser.

16th June 1921.—His Highness the Mahārāja's Birth-day celebration in the Palace after obtaining His Holiness'

blessings, Srī Bhāgavath tīrtham and Srīpāda thīrtham, khillats, etc., after pādapooja at the commencement.

19th July 1921.—Chāturmāsya Sankalpam.

26th July 1921.—Birthday celebration of Prince Srī Jayachānarājendra Wodeyar Bahadur. Sambhāvane and khillats sent to Srī Mutt.

Khillats and phalamantrākshate sent by His Holiness to the Prince along with blessings.

Srī Lakshmī Nacchiar Ammagāru, mother of Rāja of Gadwal, had darshan of His Holiness and offered cash sambhāvane.

13th August 1921.—Vidwat Bahumāna Sabha in connection with Chāturmāsya. Number of Pundits is given in the cash book as 792, students of higher grade 284, and lower grade students 44, total 1,120.

4th June 1922.—Phalamantrākshate, with khillats sent by His Holiness to be presented to Vānaparthi Raja's son Srī Krishnadevarāya and his wife on the occasion of his marriage. The Srīkāryakartha Srī Purānam Srīnivāsa Deekshāchārya was the carrier of the presents.

5th June 1922.—His Holiness at the Palace Durbar in connection with the Birthday celebration of His Highness the Mahārāja.

9th July 1922.—Chāturmāsya Sankalpam.

15th July 1922.—Sambhāvane received by the Mutt on account of Birthday celebration of Prince Srī Jayachāmarājendra Wodeyar.

6th August 1922.—Vidwat Bahumāna Sabha.

1st September 1922.—Birth of Princess to His Highness the Yuvarāja. Sweets received at the Srī Mutt and phalamantrākshate.

8th October 1922.—His Holiness at the Palace to receive pādapooja at the "Nāmakarana Mahotsavam"

of Rājakumāri Srī Vijayalakshammanniavaru, and to confer his blessings.

19th October 1922.—His Holiness at S. Koppal on account of Solar Eclipse on 21st October 1922.

27th October 1922.—Visit of His Holiness to the Palace to offer some vital Upadesham on shāstras.

24th June 1923.—His Holiness at the Birthday celebration of His Highness the Mahārāja to confer blessings. Pādapooja, etc., as usual.

27th July 1923.—Chāturmāsya Sankalpa.

1st October 1923.—Demise of Sirdar Srī Kāntaraj Urs at 1–30 in the night. General grief throughout the Capital. Srīchoornaparipālana conducted at the commencement of the funeral obsequies.

12th October 1923.—In response to the prayer of Mahāmātrusrī, His Holiness was escorted to Srī Lakshmīramanaswāmi's temple to grace with his presence the "Todakkam", "Kalasasthāpanam" and other preliminaries in connection with the celebration of the "Karapamkodam" festival on the morrow, and returned to the Srī Mutt at 11–30 P.M.

13th October 1923.—His Holiness' presence at Sāttumurai in Srī Lakshmīramanaswāmi temple.

At about 12–30 afternoon, Srī. Bāle Urs, Srī. Durbar Bakshi, Srī. Muzrai Bakshi, Srī. Subrahmanyarāj Urs, Motikhāne Mokhtesar, Srī. Nārāyana Sāstrigal, Srī. Rājagopālāchāriyar and others arrived at the temple and after performing sevas in all the Sannidhis, approached His Holiness and making pranāms, begged His Holiness that the kalasham may be ordered by His Holiness to be touched by Srī Bāle Urs and a representative of his may be commanded to carry the kalasham according to custom, on an elephant. Accordingly at

the command of His Holiness, Srī Sosale Chakravarthigal, seated on the elephant with the kodam started the procession led by His Holiness and the Ubhayagoshties, *i.e.*, the Vedic and the Divya prabhandhic reciters and proceeding to the east passing in front of Srī Krishnaswāmy temple turned to the south in front of Srī Sveta Varāhaswāmi's temple, and turning to the west arrived at Srī Lakshmīramanaswāmi's temple where His Holiness received worship with all formalities along with the goshties. His Holiness then entered the temple and after Poorvāchārya sambhāvane,—from Srī Lakshmīnātha to the late Srī. Krishna Brahmatantra Parakālaswāmi—and Rājāsheervādam conferred phalamantrākshate on Srī Bāle Urs and others and returned to the Srī Mutt at 4 P.M.

8*th December* 1923.—Orders were placed with Srī Silpi Siddhalingaswāmi for preparing a Yogavigraha for being installed on the Brindāvan being constructed over the samādhi of the late His Holiness Srī Krishna Brahmatantra Parakāla Mahādesikar—an advance amount being paid for carrying out the work expeditiously.

6*th February* 1924.—Birth of Rājakumāri to His Highness the Yuvarāja in the Palace at 1–45 in the night.

7*th February* 1924.—Srī Silpi Siddalingaswāmi having submitted the image of Srī Krishna Brahmatantra Parakāla Swāmigal for His Holiness' approval, the latter expressed his great pleasure at the effigy's shape, and in addition to cost of the image, was pleased to confer a further sum as a mark of his appreciation of the sculptor's work.

12*th February* 1924.—At 5–20 P.M. His Holiness proceeded to the Mahārāja's Sanskrit College and presided over the Sabha, wherein the scholars were to be

awarded prizes. His Holiness was pleased to distribute the prizes. After the report was read by the Principal, His Holiness gave a brief Upadesham to the Pundits, the students, and the public assembled there. Separate accommodation was provided for ladies. After Rajāsheervādam, the Sabha concluded and His Holiness returned.

17*th February* 1924.—His Holiness' presence at the Palace Durbar to confer blessings on the occasion of the "Nāmakarana Mahotsavam" of the Princess.

After His Highness the Mahārāja had performed Nāmakaranam and offered Sambhāvane, His Highness the Yuvarāja performed pādapooja to His Holiness and offered khillats and sambhāvane to His Holiness, who bestowed khillats on His Highness the Mahārāja, His Highness the Yuvarāja, Her Highness the Yuvamahārāni (sent to the Zenana) along with garlands, boquets, after granting Srī Bhāgavath teertham and Srīpāda teertham. The gift of phalamantrākshate followed. The baby was named Srī Sujayakānta Ammanniavaru.

8*th March* 1924.—Being invited by the "Vidwan Mandali" constituted to confer a purse, a jewelled garland and title on Vyākarani Srī Rāmakrishna Sāstri, to preside over the sitting of the Mandali in the Mahārāja's Sanskrit College, His Holiness, accepting the invitation with the greatest joy, graced the assembly with his presence and after hearing the recitation of Vedic mantrams, the reading of the Address and the report, gave a brief but brilliant Upadesham and bestowed congratulations and blessings on the recipient of the honour who, His Holiness declared, richly deserved it, and that the 'Vidwan Mandali' was honoring itself by honoring Srī Rāmakrishna Sāstri. In the midst of applause His Holiness presented the

jewel on him on behalf of the Sabha. His Holiness, on his part, too, conferred a costly pair of shawls along with phalamantrākshate on Srī Sastri.

13*th April* 1924.—Srī Sou. Thali Sundaramma, daughter of Devadasi Srī Lakshmiamma of Telugarapete, Bangalore, made over a liberal gift in the shape of a building in Bangalore on the eastern bank of the Dharmāmbudhi tank, without any conditions attaching to it, to the Srī Mutt, by means of a deed duly executed and registered. His Holiness, receiving it on behalf of Srī Hayagrīva, conferred blessings on her and prayed for the salvation of her soul and intimated the fact to her. [The gifted property has since been developed considerably by the acquisition of some adjoining properties and clearing them to make it fit for the construction of a Lecture Hall adjoining the apartment intended to enshrine the Deity to be installed there, and by further constructions in the exterior to provide property out of the rents of which the services, pooja, etc., may be maintained permanently without further taxation on the Srī Mutt's resources.]

27*th April* 1924.—His Holiness placed orders with Srī Silpi Siddalingaswami to prepare a suitable stone pedestal to the yogavigraham of His Holiness the late Srī Krishna Brahmatantra Parakālaswāmi, which the sculptor had prepared and handed over to the Mutt.

16*th May* 1924.—"Lagnapatrika" for the marriage of Chiranjīvi Srī Rājakumar Desaraj Urs brought to the Mutt for presentation to His Holiness with all Palace honours in a mena, with band, and with plates of fruits, flowers, etc., by Srī Rajagopalachar, Srī Durbar Bakshi and Srī Sampathkrishna Josyar. The bringers of the "lagnapatrika" were granted garlands and boquets, shawls along with phalamantrākshate.

19th May 1924.—The marriage was celebrated in the afternoon with great eclat, at the Palace, the bride being Sou. Srī Lakshammanniavaru, eldest daughter of Sirdar Srī Gopālaraj Urs, with Chi. Srī Rajakumar Desarāj Urs, son of Colonel Srī Desarāj Urs.

The khillats, phalamantrākshate and blessings, etc. which His Holiness sent to the couple were conveyed, in great pomp in a mena with Palace and Mutt escort by Srī Mukhāmi and were offered as the first of the khillats, according to custom.

11th June 1924.—His Holiness' presence at the Palace Durbar at the celebration of His Highness the Manārāja's Birthday for conferring blessings, teertham and Bhagavath prasādam, etc. Pādapooja as usual followed by grant of khillats and palamantrākshate along with blessings.

15th June 1924.—"Lagnapatrika" of marriage of His Highness the Maharāja's niece Rājakumāri Sou. Srī Channājammanniavaru (second daughter of Mahārāja-kumāri Sou. Chaluvājammanniavaru and Sirdar Srī Lakshmikantharaj Urs) with Chi. Srī Madanagopālarāj Urs (third son of Srī Dalavoy Devarāj Urs) was brought with Palace escort in a mena according to custom and submitted to His Holiness at about 6 o'clock in the evening. The bringers, Assistant to the Private Secretary, the Durbar Bakshi and the Jois were granted khillats and phalamantrākshate.

19th June 1924.—The auspicious function mentioned above was duly performed with great pomp in the afternoon in the Palace. The khillats, garlands with boquets phalamantrākshate, etc., with His Holiness' blessings were conveyed in a mena with the Palace honours and were presented to the married couple at the appropriate time.

16th July 1924.—Chāturmāsya Sankalpa.

22nd July 1924.—Sambhāvane, as usual, received in the Srī Mutt from the Palace on account of the Birthday celebration of Prince Srī Jayachāmarājendra Wodeyar Bahadur. The khillats, phalamantrākshate with blessings, etc., sent by His Holiness having been presented to the Prince at the celebration in the Palace previously.

12th August 1924.—Vidwat Bahumāna Sabha in connection with Chāturmāsyam, at a well attended gathering in the Srī Mutt, at 4 o'clock in the afternoon. [Recitations from Rig, Yajus and Sāma Vedas, distribution of gandha, pushpa, tāmboolam and garlands offered to God, display of poetic talents, lectures by distinguished scholars, with short upadesham by His Holiness, distribution of sambhāvane amongst the Pundits and the students, with the concluding Svastivāchanam, Rājāsheervādam ano the grant of phalamantrākshate to the leading Laukika and Vaidika gentlemen were the features of the great Sadas lasting nearly three hours.]

29th September 1924.—Commencement of Dasara. Simhāsanārohanam by His Highness the Mahārāja. As usual His Highness proceeded to Srī Chāmundi Thotti for the wearing of Kankanam for the conduct and observance of this, the most important State function peculiar to Mysore. Before wearing the Kankanam His Highness offered Sambhāvane to Srī Chāmundeswarī Ammanavaru and then to His Holiness Srī Swāmijī.

At the "Kalashapooja" previous to mounting on the "Simhāsanam", the same formality was observed.

Then immediately after His Highness had ascended the throne, the first khillats to be presented to His Highness were those which His Holiness had sent with Srī Mukhāmi and garland (Dinduhāra) worn by Lord

Srī Lakshmi Hayagrīva and boquet along with phala-mantrākshate and blessings.

A controversy having arisen with regard to the date on which "Mahānavami" utsavam was to be celebrated this year, and the ruling on the matter having been sought of His Holiness, after having the matter discussed in a sabha, His Holiness gave his decision on the matter in the shape of a booklet titled "Navamīnirnaya", got it printed and sent it to Hist Highness the Mahārāja, who, after carefully perusing it, was pleased to command that the ninth day of Dasara this year was to be "Mahā-navami" instead of "Vijayadashami" as printed in the Palace "Panchāngam". The necessary directions were caused to be given by the Palace to the Government, to make the changes in the programme as already notified in the Gazette, so as to accord with His Holiness' instructions.

27th October 1924.—His Holiness addressed three Srīmukhams as follows, to His Highness the Mahāraja, Her Highness Mahāmāthrusrī Srī Mahārāni Vānivilāsa Sannidhāna and His Highness the Yuvarāja, earnestly inviting them to grace the occasion of the Brindāvana Pratishtha Mahotsavam of the late His Holiness Srī Krishna Brahmatantra Parakāla Swāmigalavaru at the Srī Mutt to take place on the 5th November 1924—with the Mukhāmi—to be submitted in person.

31st October 1924.—In response to the invitation conveyed, the Durbar Bakshi came to the Srī Mutt conveying the welcome information that His Highness the Mahārāja would be present at the Brindāvana Pratishtha Mahotsavam of the late His Holiness Srī Krishna Brahmatantra Parakāla Swāmigalu fixed for the 5th November 1924 in company with His Highness the

Yuvarāja. Srī Durbar Bakshi said that His Highness would be pleased to have the programme sent to him early.

2nd November 1924.—At 9 o'clock in the morning His Holiness sent Srīmukham (through Srī Mukhāmi) to His Highness the Mahārāja containing the programme for the Pratishtha Mahotsavam.

3rd November 1924.—As preliminaries to the Pratishtha Mahotsavam mentioned above, the following ceremonials were conducted in the Srī Mutt :—

Anugna, Punyāha, Mrittikā Sangrahanam, Pālikādhānya Peetha Parikalpanams, Somakumbha Kalashasthāpanam, Ankura Homam, Shānti Homam, Panchagavyam, Rakshābandhanam and Chāyādhivasa.

The Deputy Commissioner, Mysore District, Srī A. V. Ramanathan, had darshan of His Holiness, the interview lasting half an hour, during which His Holiness favoured him with an upadesham on "Gurubhakti".

4th November 1924.—This day further preliminaries were gone through for the installation and sanctification of both the images "Moola" as well as "Utsavam", Jalādhivāsa, Vastupunyāha, Mahākumbha Sthāpane, Shayyādhivāsa, Tatvahoma, Ashta Bandhanam, Ratnanyāsa, Pindikādhivāsa, Prānapratishtha, etc.

In the evening, at 6 o'clock, Durbar Bakshi and Assistant Secretary Srī Rājagopālāchari came to the Mutt to see if the preparations for the morrow's function were all satisfactory and appropriate to the occasion.

5th November 1924.—Brindāvana Pratishtha Mahotsavam. By 9–30 A.M., half an hour before the auspicious moment fixed for the function, the hall of the Srī Mutt had been filled up with the elite of the Capital, including



Rajamantrapravina A. V. Ramanathan
Retd. Prime Minister of Bharatpur

women and children. There were present amongst the gathering Srī Sirdar Lakshmikāntharaj Urs, the Palace Dharmādhikāris, the Palace Durbar Bakshi, the Palace Muzrai Bakshi, Sirdar Srī Gopālakrishne Urs, Srī Rāna Lakshman Singhjee, other leading Arsu noblemen, the Palace Assistant Secretary, the Mahāvidwans, the Rutwiks, Purohits, Josyers of the Palace, the Mokhtesars of the different ilākhas of the Palace, the Principal with Pundits of the Mahārāja's Sanskrit College, the Deputy Commissioner, Mysore District, Srī A. V. Ramanathan, Srī Nyāpati Madhava Rau, President of the Mysore City Council, Srī Amble Subrahmanya Aiyar, Srī Amble Anniah Punditar and other Laukikas. All these had kept themselves in readiness to offer to their great beloved Ruler a fitting and loving welcome.

As Their Highnesses Srīman Mahārāja and Srīmad Yuvarāja turned the corner near the Jaganmohan Palace Square, the Dwarapālakas with the silver maces, and the chāmarams, and the Panchakalasha Chattri-bearers (Brahman servants) who were ready awaiting His Holiness' arrival provided the escort along with the Mutt and Palace honours to Their Highnesses. As Their Highnesses alighted, the "Poornakumbham" of the Srī Mutt having been offered, Their Highnesses received the same with solemn pranām and approached the grand decorated pavilion which had been erected by the Mysore City Municipal Council, the Vaidika and Laukika officials of the Mutt headed by Srīkāryakartha Srī Purānam Srīnivasa Deekshācharyar and Srī Narasimharaghavachar, the Mukhami, followed by the gentlemen and the high officials already assembled offered the warmest welcome to the" Rājarshi" and his beloved brother, an embodiment of culture coupled with utmost simplicity and

unalloyed truth, poured a heavy shower on them of choicest "Parimalada hoovu" (flowers of fragrance). The "Mangalavādyams" filling the air, in the midst of Jayaghoshams, Their Highnesses made their entry into the Hall and performed "Sāshtānga Pranām" in front of the Deities. Just then His Holiness who had been waving the Ārathi within the shrine to the Deities to enable the august guests to secure clear darshan emerged and offered it to them. The grant of teertham following, His Holiness with his own hands gently released the heavy garlands from the neck of Srī Hayagrīva and Srī Lakshminārāyana and adorned the necks of the Royal brothers along with the boquets held by the hands of the Deities.

His Holiness then emerged from the Srī Sannidhi and directed his holy steps leading Their Highnesses towards the quadrangle behind the Srī Sannidhi, where the Brindāvan Mantaps of Their Holinesses Srī Ghantāvatāra, Srī Vedāntha, Srī Ranganātha Swāmies stood as also the one arranged to be dedicated to Srī Krishna Brahmatantra Parakālaswāmis. In everyone of these Sannidhis, His Holiness performed Mangalārathi and offered it along with the double garlands worn by the Swāmis to Their Highnesses. But as His Holiness led the Royal devotees to the last—the Mantap enshrining His Holiness Srī Krishna Brahmatantra Parakālaswāmi—Their Highnesses performed deep pranāms and having mounted two steps of the mantap obtained a near darshan of His Holiness' "Divyabimbam" and stood for a moment plunged in deep meditation and dismounted slowly without detaching their sight from the image. His Holiness himself seemed deeply moved by the devotion of Their Highnesses as he performed the Mangalārathi to the image. The prokshanam from the kumbham being over, His

Holiness performed Mangalārathi once again and offered Sambhavane to his Paramāchārya as was his wont at the Pādapooja on his Birthday celebration style. His Holiness, then, releasing the garlands worn by the Paramāchārya adorned the necks of the Royal worshippers. His Highness then retreating a few steps turned towards the photograph of his Paramāchārya enthroned on the ancient silver gādi of the institution and performing Muzre accompanied Srī Vedāntha Brahmatantra Parakālaswāmi's Brindāvan. As His Holiness sat on the plain deer-skin spread over on the right of the steps leading to the Brindāvan facing the east, Their Highnesses performed pranāms and having performed "Dhoolipādapooja" to His Holiness sat down facing His Holiness on the two pairs of folded laced shawls spread for their āsanam. His Holiness then began his memorable upadesham to Their Highnesses and the great gathering which had filled up the spacious quadrangle. His Holiness expatiated on the greatness of his own as well as Their Highness' Paramāchārya, and congratulated the Royal Sishyas on their steadfast Gurubhakthi, quoting all the authorities from the Sāstras and citing the examples of the great sovereigns of India of the past and those of His Highness' ancestors, and then presented to His Highness the photo of the late Āchārya for daily worship in his poojāgriham, with His blessings conveyed by means of appropriate slokas. Their Highnesses rose and received the picture and replacing it on the throne, performed pranāms and offered eight plates of fruits, garlands, flowers, 'Suttuvīlyam', etc., and resumed their seats. Then "Vēdokta Asheervādam' by the assemblage of "Ghanapāṭhies" and scholars and "Swastivāchanam" by the Purohit of the Srī Mutt followed. Their Highnesses rose and performing

"Sāshṭānga pranāmams", were blessed with khillats, garlands with boquets, gandha, "Suttuvīlyam" and phalamantrākshate, and took leave of His Holiness, expressing their happiness at being privileged to attend the function, and returned to the Palace in full State. Shortly after, by noon, teertham, prasādam, etc., offered to the Deities for the samārādhane, were sent to the Palace. After the bestowal of presents of phalamantrākshate to those present, the function concluded.

In the evening, after the special worship, archana, etc., befitting the occasion, His Holiness led a grand procession of His late Holiness' idol, enthroned on the ivory Panchakalasha pālkee, escorted by Palace honours through the streets round the Jaganmohan Palace returning to the Srī Mutt about midnight. With Vedic chanters behind and with the Divya Prabandham reciters in front of the Pālkee, the procession wended its way slowly, giving opportunities for the house-holders to offer pooja in front of their houses and affording darshan to all who sought it to pay their last homage to the eminent Āchārya who graced the throne of Srī Brahmatantra Parakāla Srī Mutt for nearly three decades with the utmost distinction.

12*th January* 1925.—At 4 P.M. His Highness the Mahārāja sent for His Holiness' acceptance two pots of sacred Srī Ganga water with two Srīvaishnava Brahmans accompanied by Srī Ramachandra Rao, Mokhtesar, Ambāvilas and the clerk Srī Dīkshitar, along with four plates of flowers and fruits and one plate of turmeric, kumkum and gandham and a plate of 'Suttuvīlyam'.

22*nd January* 1925.—Receipt of Sambhāvane with khillats in the Mutt on the celebration of "Adhyayanotsavam", the 13th day of the demise of Mahārājakumāri Srī Jayalakshmiammanavaru in Bangalore.

31st January 1925.—"Rathasaptami". His Highness the Mahārāja's Pattābhishekam Day celebration in the Mahārāja's Sanskrit College, Mysore. Prize distribution under the august presidentship of His Holiness in the evening followed by the reading of the Annual Report by the Principal and His Holiness' "Upadesham" to the students, pundits and to the cultured audience assembled there. Function closed with Swastivāchanam and Mahārājāsheervadam and grant of phalamantrākshate to the Vidwans, etc.

3rd June 1925.—His Holiness' presence at the Palace Durbar for offering blessings in person on the occasion of the Birthday celebration. Pādapooja, etc., as usual.

24th June 1925.—His Highness the Mahārāja's visit to the Srī Mutt at 5 P.M. (the visit being of a strictly private character), and having offered for His Holiness' acceptance prasādam which His Highness had brought from Badarikāshram which he had recently visited. The interview lasted an hour and a half and was chiefly concerned with the glory and efficacy of the "Mantra Ratnam".

6th July 1925.—Chāturmāsya Sankalpa.

11th July 1925.—Sambhāvane, khillats, etc., received at the Mutt from the Palace on account of Prince Srī Jayachāmarājendra Wodeyar Bahadur's Birthday celebration.

Annual Chāturmāsya Vidwat Sabha commenced in the afternoon.

19th July 1925.—Concluding sitting of the Vidwat Sabha.

2nd August 1925.—Vidwat Sambhāvana Sabha.

26th September 1925.—His Holiness, after conducting the usual Abhigamanam and the special worship incident

to the Moolānakshatram and Hayagrīva Pooja and the usual Brindāvana pradakshinam, was taken suddenly ill by a stroke of paralysis. Immediate medical aid and attendance came from the Palace, which was informed without the loss of a minute. But it was of no avail.

4th October 1925.—Demise of His Holiness Srī Vāgīsha Brahmatantra Parakālaswāmigal at about 9 o'clock in the evening.

5th October 1925.—"Paramapada Yātra" procession, etc., conducted as on previous occasions. The marked peculiarity, however, was that the entire Representative Assembly including the Legislative Council which was in session in the Jaganmohan Palace, with the whole Govenment, led by the Dewan Sir Mirza Ismail suspended its sittings and obtained the privilege of the last darshan of this great Yogin and joined in the procession to the end.

(It may be noticed here, that twenty-two years after, when the "Tiruppukuli", the receptacle enshrining the sacred body of His Holiness had to be opened for clearing it with a view to erecting "Brindāvanam" over it, the amazing view presented itself to the gaze of the spectators, that of being the body was intact, with its posture unchanged, with the namams, the tiruppavitram, the Kāshāya vastram, the palm leaf manuscript in the left hand, and the gnānamudra in the right. Even the kusha grass āsanam remained unaffected in the least, including the salt with which the holy had been covered up. The Yogīndra is still there, in Samādhi. His present Holiness forthwith commanded that it should be covered up again and left as it was nearly a quarter of century ago, lest the Samādhi should be disturbed, and its continued exposure should bring in a terrible calamity to the world.)



Sir Mirza M. Ismail, K.C.I.E.
Dewan of Mysore

9th October 1925.—Interview between His Highness the Mahārāja and Mahāvidwan Atmakur (Hyderabad State) Srī Rangāchārya Swāmi in the afternoon in the "Ambā Vilās" of the Palace to where (in obedience to the commands of His Highness Srīman Mahārāja) conveyed through Srī S. P. Rājagopālāchāriar, Assistant Secretary, the Achāryaswāmi was escorted from his "kuteeram" in Krishnamoorthipuram, seated in a mena with Palace honours followed by Srī Māgadi Rāmachandrāchāriar and Srī Mukhāmi Narasimharāghavhāchār. His Highness, previously made acquainted with the family history, antecedents, piety, profound erudition, selflessness and unsullied devotion to the duties ordained by the shāstras and utter detachment from worldly affairs in spite of grihasthāshram, comparable only to that of (the founder of the Srī Matham) Srī Nigamāntha Mahā Desikar and more than all, the eminent position which he occupied in the hearts of every one of his colleagues in the Mahārāja's Sanskrit College and the object of veneration and profound love of his fellow-disciples numbering several thousands, in Mysore, Rāyalaseema, Haiderabad State, in Ayodhya, Rewa, Baroda, Guzerat, Haridwar and in South India, etc., persuaded Srīmad Achārya to accept the succession to the Brahmatantra Parakāla Mutt.

His Highness, feeling highly gratified that a great responsibility had been lifted off his shoulders, by the Āchārya's acceptance, made deep pranāmam and clothed him with a pair of laced shawls and offered plates of flowers, fruits, suttuvilya, etc. Srīmad Āchārya in return garlanded His Highness with his own hands and handed boquet and bestowed phalamantrākshate. His Highness having then taken leave of the Āchārya Swāmi and

departed, the Durbar Bakshi conducted the Āchārya to the mena in front of the southern gate "Kudure Bagilu". Srī Āchārya Swāmi, escorted as before, came to the Mutt, had darshan of Srī Hayagreeva, proceeded to the Brindāvanams, behind, performed Sevas there and emerging from the Srī Mutt was escorted back to his "Tirumaligai".

10*th October* 1925.—"Turiyāshrama Sweekāram" by Srīman Ātmakur Rangāchārya Swāmi with all formalities.

The Maryādas from Srī Ranganāthaswāmi and Srī Lakshmīnarasimhaswāmi in Seringapatam.

11*th October* 1925.—The Maryādas from Talkad Keerti Nārāyanaswāmi.

12*th October* 1925.—The Maryādas from Karīghatta Srīnivāsaswāmi and from Srī Nārāyanaswāmi, Melukote and Tondanur, Srī Nārāyanaswāmi and Srī Gopāla Krishnaswāmi.

14*th October* 1925.—"Nārāyana Bali" performed for the late Srī Vāgeesha Brahmatantra Parakāla Maha Deshikar.

In obedience to the command of His Highness the Mahārāja, the Assistant to the Private Secretary repaired to the Mutt and instructed the authorities to make suitable arrangements with a view to the official conferment of the "Āsthānādhipatyam" of Srī Brahmatantra Parakāla Mutt on His Holiness Srī Ātmakur Rangāchārya Swāmi "Paramahamsa Parivrājikāchārya, etc." by holding the "Pattābhishekam" on the morrow in the presence of His Highness the Mahārāja.

15*th October* 1925.—Arrival of His Highness the Mahārāja in State at the Mutt at 11–30 A.M. His Holiness had taken his seat on an Āsanam (in the spot where he

sits as Adhyaksha of the Vidwat Sabha and Āsthānādhipathi for conducting "Panchashānti" on the occasion of Chāturmāsya Sankalpa) to receive the homage of the already assembled Dharmādhikaris, Mahāvidwans, Ritwiks, Purohits, Josyās, etc., of the Palace, the Palace officials, Arsu noblemen, Representatives, Government officials, leading citizens, merchants, advocates, members of the Municipal Council, etc., etc., and a vast host of disciples from far and near. His Highness the Mahārāja having been received with customary maryādas by the Hon. Superintendent, the Mukhāmi of the Mutt and the leading officials, Arsus, etc., with "Poornakumbham" and showers of choicest flowers, was conducted to Srī Swāmijee. Having performed pranāms, His Highness conducted the Swāmijee to the silver Simhāsanam (the official and ancient peeṭham of the Mutt). His Highness then took up his position at the pillar, and facing north in the direction of Srī Hayagrīva in a deeply meditative posture, nodded his head to signify his command to the purohits and others to proceed with the Pattabhishekam.

The purohits, with the utmost care and humility, circumspection, but with expedition brought out Lord Srī Lakshmī Hayagrīva, Srī Lakshmī Nārāyana and Srī Venugopāla in the golden peeṭham and placing them in a golden "Sahasradhāra", held it over His Holiness' head and poured out the sacred water from the sanctified poornakumbham, while the prokshanam was being made with the recitation of Srī Purushasookta and other Vedic hymns. The "Abhishekam" having lasted ten minutes, the Deities were enthroned in the Mantap in the Srī Sannidhi.

His Holiness (now " Srī Lakshmī Hayagrīva Divya Pādukā Sevaka Srīmad Abhinava Ranganātha Brahma-

tantra Parakāla Mahā Desikar" retreated to his former seat, conducted by His Highness the Mahārāja, who now seated himself on the folded āsanam made up of a pair of laced Kashmir shawls. The entire assembly performing pranām sat down to hear Vidwan Srī Rāllapalli Anantha Krishna Sharma read the "Tanyan" of His Holiness, composed by him and previously approved and sanctioned by His Highness the Mahārāja.

His Holiness now offered Sambhāvane, and sat down to hear the "Swastivāchanam" and "Rājāsheervādam" pronounced. His Holiness in the shape of a sloka blessed His Highness, explaining the meaning himself. His Highness then rose and performed pranāms and received shawls, garlands and boquet, suttuvilya and phalamantrākshate, with blessings, and took leave of His Holiness.

The members of the Assembly performed namaskārams and were granted phalamantrākshate according to their rank and position.

The Pattābhisheka Mahotsavam concluded thus, to the great joy and happiness of His Highness the Mahārāja, the members of the Royal Family, the subjects of the State, and the disciples, both in and outside the State all over India.

16*th October* 1925.—After the usual Abhigamanārādhanam in the Srī Mutt in the morning, His Holiness, escorted by the full first class escort sent by the Palace paid the customary visit (for the seva) to the Srī Svetavarāha, Srī Prasanna Krishna and Srī Prasanna Lakshmīramana Swāmis' temples in the Fort, the first visit after his accession to the peeṭham.

19*th October* 1925.—His Holiness conducted the Karapamkodam Mahotsavam for the soul of his

predecessor Srī Vāgeesha Brahmatantra Parakālaswāmi as of yore under similar circumstances.

22nd October 1925.—Following the former precedents, His Highness the Mahārāja had His Holiness escorted to the Palace and performed pādapooja as on his Birthday celebration. His Holiness conferred khillats with garlands, boquets, along with his blessings and phalamantrākshate.

24th October 1925.—His Holiness by his presence made a further contribution to the grandeur of the "Gandhapudi" Utsavam of Srī Nigamāntha Mahādesika in the evening at the Svetavarāha Swāmi temple in the Fort.

25th October 1925.—His Holiness repeated his visit to Srī Svetavarāha Swāmi's temple this evening to partake in the "Gandhapudi" Mahotsavam of Srī Jeeyer (Srī Manavāla Mahāmuni) in connection with the annual Tirunakshatram celebration.

26th October 1925.—Keeping up the precedents His Holiness sent "Srīmukham" notifying his accession to the peeṭham of Srī Brahmatantra Parakālaswāmis, to Srī Rāni of Gadwal. The Srī Srīmukham was conveyed and personally delivered to Srī Rāni of Gadwal by Srī Srīnivāsa Rāghavāchāryar with the khillats and phalamantrākshate which His Holiness sent along with the Srīmukham.

12th January 1926.—His Holiness' visit to Srīrangapatnam temples of Srī Ranganātha and Srī Lakshmīnarasimha Swāmis and then on to the Srī Mutt at S. Koppal near Wellesley Bridge.

15th January 1926.—Visit to Srī Ranganātha Swāmi's temple for Rathotsavam.

20th January 1926.—His Holiness graced the Adhyaksha Peetham at the Vidyārthi Bahumāna Sabha

in the Mahārāja's Sanskrit College. His address to the students had the profoundest effect on them. He had been so close to them and had endeared himself to them so much already in his poorvāshram. Now, seated on the Brahmapeetham, no wonder that their reverence to him multiplied manifold and left a deep and permanent mark upon their character, aspirations and activities. The occasion was His Highness the Mahārāja's Birthday celebration.

13*th April* 1926.—His Holiness at S. Koppal.

16th *April* 1926.—Receipt in the Mutt of Sambhāvane set apart for His Holiness on the occasion of Her Highness the Mahāmātrusrī Vānivilāsa Sannidhāna's observance of "Shashtyabdhapoorthi" at Kāshi as also the Sambhāvane on account of the Birthday celebration of Rājakumāri Srī Sujayakānthammanniavaru by Srī Mahārāja.

20*th April* 1926.—"Bharanyāsam" granted by His Holiness to Srī Tooppil Sathagopāchāriar.

22*nd April* 1926.—Private visit of His Holiness to Srī Ranganātha temple for seva of 'Srī Rangamudi' utsavam.

25*th May* 1926.—Preliminaries in connection with the 'Pratishtha' of the images of Srī Lakshmī Hayagrīva, Srī Nammālwar, Srī Bhāshyakārar and Srī Vedānta Desikar in the new Srī Sannidhi replacing the old in Koppal Srī Mutt.

1*st June* 1926.—Payment of balance due to Srī Silpi Siddalinga Swāmi for carving and casting images for the Mutt.

12*th June* 1926.—Visit of His Holiness to Karighatta for Seva of Srīnivāsa Swāmi.

13*th June* 1926.—Return of His Holiness to Mysore at 5-45 P.M.

20th June 1926.—Marriage of Sou. Srī Leelāvati Devi, niece of His Highness the Mahārāja with Chi. Srī Basavaraje Urs at the Kalyāna Mantap in the Palace. His Holiness sends khillats, garlands, boquet and phalamantrākshate with blessings to the couple.

21st June 1926.—His Holiness Srī Swāmijī at the Palace Durbar on the occasion of the Birthday celebration of His Highness the Maharāja for conferring Thīrthams and phalamantrākshate with blessings after the usual pādapooja by His Highness.

In the evening "Dolotsavam" in the jewel cradle to the Deities in connection with the celebration.

2nd July 1926.—Santharpane at noon and Vajradolotsavam in the evening in commemoration of "Shashtyabdapoorthi" of Her Highness Mahāmāthrusrī Maharāni Vānivilāsa Sannidhāna. Supplies from Palace.

25th July 1926.—Chāturmāsya Sankalpa.

30th July 1926.—Birthday celebration of Prince Srī Jayachāmarāja Wodeyar Bahadur in the Palace. His Holiness' blessings, etc., sent as usual.

29th August 1926.—His Holiness' presence at the Rathotsavam of Srī Prasanna Krishnaswāmi in the Fort. Previously, sevas in all the shrines.

4th September 1926.—Visits by the following Vidwans: Srī Srī Yagnavithalāchar, Srī Vaidyanātha Sāstri (Mahāmahopādhyāya), Srī Tooppil Venkatāchāriar. Presentation of shawls to them.

19th September 1926.—Vidwat Bahumāna Sabha, largely attended by Vaidikas and Laukikas, many amongst the former coming from outside Mysore. Amongst the latter were: Srī S. P. Rājagopālāchāryar, Palace Controller, Muzrai Bakshi Srī Chikkalingarāje Urs,

Deputy Commissioner Srī Rāmanathan, Principal Srī C. Rāmānuja Iyengar of the Mahārāja's Sanskrit College, Mysore Taluk Amildar Srī Rājagopālāchāriar, Mahārāja's Sanskrit College Professor Srī D. Srīnivāsāchāriar, Advocate Rao Bahadur Srī M. C. Ranga Iyengar, Retired Chief Engineer Srī Rājasilpa Vishārada B. Subba Rao, Retired Excise Commissioner Srī Amble Subrahmanya Iyer and others. His Holiness gracing the Āsthāna Peetham at 4 P.M., Rik, Sāma, Yajur Vedams having been recited, "Svastivāchanam" followed as also Mahārājāsheervadam. Oriental Library Vidwan Srī Narasimhāchāryar gave a lucid address on the importance of Sanskrit for world's culture. Mahāmahopādhyāya Srī Viroopāksha Sāstrigal (afterwards His Holiness Srī Swāmi of Kūdli) congratulated the Parakālāsthānam on its good fortune in having acquired such an illustrious occupant of the gādi and His Highness the Mahārāja and the illustrious Royal Family of Mysore, and the widespread body of disciples on having got as their Guru such a saintly Vidwān Āchārya. On behalf of the "Sishyamandali", Srī Bagepalli Srīnivāsāchāriar offered at the feet of His Holiness appropriate slokas composed for the occasion thanking His Holiness for the great sacrifice which His Holiness had made for the good of humanity through his Tapas and prayers and praying to Lords Srī Hayagrīva and Srī Lakshmīnārāyana to grant His Holiness the largest number of Chāturmāsyams in His gift. After a short "upadesham" by His Holiness, the distribution of garlands, gandha, pushpa, tāmboolam and phalamantrākshate, the great gathering dispersed having had darshan of the Deities in the Srī Sannidhi.

21*st September* 1926.—Departure (private) to Ālanahalli Chatram of His Holiness at 2–30 A.M. in the night.

22nd September 1926.—Return in State to Mysore Srī Mutt after the usual visits to the temples and sevas there.

8th November 1926.—His Holiness made an endowment gift of Rs. 1,000 to the Palace fetching an interest to the amount of Rs. 50 per annum to be awarded as prize to the student who scored the highest number of marks—in Vishistādwaita preferably—in the annual Vidwat examination in the Mahārāja's Sanskirt College, Mysore. The prize was to carry the name of Tarkatīrtham Srī Kastūri Rangāchārya Swāmi, Palace Dharmādhikāri, the preceptor of His Holiness (in the poorvāshram) in Tarka, Vedānta and other Darshanas.

16th November 1926.—"Dolotsavam" in the jewelled cradle in celebration of Srī Nigamāntha Mahādesikar's Tirunakshatrotsavam.

23rd November 1926.—First annual Ārādhanam of Srī Vāgeesha Brahmatantra Parakāla Swāmigal.

10th December 1926.—His Holiness moved out to Ālanahalli Chatram to spend the Dhanurmāsam, to be able to have a quiet time for meditation and study.

8th February 1927.—His Holiness made a contribution of Rs. 300 towards the expenses to be incurred in renovating the "Kudurevāhanam" of Kanchi Srī Varadarāja Swāmi.

14th February 1927.—His Holiness at the Mahārāja's Sanskrit College to adorn the "Adhyakshapeetham" at the annual sabha for prize distribution to the successful students in the examinations, it being His Highness the Mahārāja's Pattābhishekam day, Rathasaptami. Mahāmahopādhyāya Srī Kuppuswāmy Sāstriar, Presidency College, Madras, delivered the address to the students in Sanskrit for over an hour. Having delivered the

Presidential Upadesham, His Holiness paid his compliments to the learned lecturer; the Rājāsheervādam having then been pronounced, His Holiness was back at the Ālanahalli Chatram.

5th March 1927.—His Holiness moved out from Ālanahalli Chatram to Srī Krishnāpur (T. Narasipur Taluk) at 10 o'clock in the night.

6th March 1927.—On the way to Krishnāpuram His Holiness made a brief halt for a day at T. Narasipur, the head-quarters of the Taluk. The morning's Abhigamana having been performed, His Holiness, at the invitation of the citizens visited the ancient temple of Srī Lakshmīnarasimha Swāmi, where after receiving the temple honours at the place where the escort with "Poornakumbham", etc., was to meet and welcome the holy personage, His Holiness performed darshan of Srī Gunjā Lakshmīnarasimha Swāmi, Srī Lakshmi, Srī Āndal, Srī Bhāshyakārar, Srī Nigamāntha Maha Desikar and Srī Jeeyer (Manavāla Mahāmuni) and returned to the Cauvery. After bath and Ijya and Samārādhane, His Holiness, at the request of the townsmen, granted darshan to the inhabitants by agreeing to be conducted in procession through the four main streets, receiving the pranāmams of all and conferring phalamantrākshate on all.

At 4 o'clock His Holiness made his departure from T. Narasipuram and crossing the two rivers Kapila and Cauvery near Mādāpura, reached Krishnāpuram (old town).

7th March 1927.—His Holiness at the New Town of Krishnāpuram, where the "Utsavamūrthi" had been brought away and installed during the last floods (when the old town had to be abandoned). After Seva of

Srī Venugopāla Swāmi His Holiness returned to the Srī Mutt and the old town where the Brindāvanam of the great Srī Rāmānuja Parakāla Swami stands. (The reader may be reminded at this stage that this most saintly Swāmi—the founder of New Mysore after 1799, saw seventy-eight Chāturmāsyams having assumed Turīyā-shramam when he was only twenty-four years of age and lived up to hundred and two years, 1709-1811.) During his sojourn in Krishnāpuram, extending the privilege of granting Vedānta Kālakshepam, Srīmad Bhagavadvishayam, etc., to the large assembly of all the Srīvaishnavas who had flocked together from the villages around, such as Hemmige, Talakad, Sosale, Srīrangarājapuram, Nadipuram, Dodda Abbagalu, Belakawadi, Kollegal and Satyāgāla, a deputation of the most influential of the Bhāgavathas led by personages like the Sosale Jodidar Srī Tirumalai Srīnivāsā-chāriar, Srī Rangappa Thāthāchāriar, constituted a sabha under the title "Sathyamangala Tīrthāmrita Varshini Sabha" and prayed to His Holiness Srī Swāmijī to grace the "Adhyakshatvam" of the Sabha. His Holiness having granted their request and adorned the seat, the leaders reviewed the history of Srī-vaishnavism in South India and pointed out the importance of Srī Vedāntha Desikar's exile from Tamilnad, a life and death struggle between Hinduism and Islamic imperialism, the latter having brought about a cataclysm. This last was due to the concerted attack made by the Madura Sultans from the South and the armies of the Delhi Emperors from the North. The Hoysala Empire was virtually surrounded by the Islamic powers and it was left to the last Emperor Vīra Ballāla III (1292-1342) to start from Dwārasamudra, the capital, and move out to

the south to combat the menace to the Mysore Empire and to ancient Hinduism—it having considerably changed in its character during the century and a half of Islamic domination. Vīra Ballāla, however, leaving the defence of the northern and north-eastern parts of his dominions to the care of the five brothers Hakka, Bukka, Kampana, Mādappa, and Muddappa, acting under the directions of the saint Srī Vidyāranya Swāmi, moved out to the South and took up his position at Kannanur Koppam, eight miles from Srīrangam. From there he organised the campaign, which ended in the overthrow of Malik Kaffur's creation, the Madura Sultanat (for which he dearly paid with his life, by being assassinated treacherously by one of the embassy which seemingly brought the terms of surrender under a white flag. The head of the decapitated body was subsequently hung up at the gate of Madura which was again closed up and the garrison prepared for a siege). The five brothers blessed by Srī Vidyāranya in the north, under the ægis of the eldest—now Srī Harihara—helped freeing of the menace in that direction.

It was during the terrible slaughter which was brought about in the strip of the Peninsula, comprising the present North Arcot, Chengalput and South Arcot countries, that Srī Vedāntha Desika had to flee for his life (even as Srī Rāmānuja had to do it centuries before when a price was set on his head by the Chola Emperor) and seek shelter in the Mysore (Hoysala) country to save the lives of the two sons of Srī Sudarshana Bhattar, author of "Srutaprakāshika" and also the manuscript itself, both having been entrusted to his care by the Bhattar who sacrificed himself. Srī Vedānta Desika having decided to stay in Satyāgālam for the time

being, hoping to be able to return to Srīrangam when the situation improved, started his Kālakshepams there, attracting to himself the large numbers of Srīvaishnavas in the adjoining country of the Hoysalas. The spot in the Srī Varadarāja's temple where the saint sat and conducted his "Kālakshepams" for twelve years came to be marked with the "Koormāsanam" to prevent the hallowed spot from being trodden by unholy feet. The deputation prayed to His Holiness to do something to mark this important link between Tamil Nād and "Kannada Nād" (to which Srī Vedānta Desikar subsequently proceeded to reside for a time—in Melukote (Tirunārāyanapuram), with Srī Nārāyanāchāryar, his son, Srī Brahmatantra Swatantra Jeeyer and other refugees, who had made up his following.

23rd March 1927.—Srī Mangani Ram Seth, founder and endower of many religious and charitable institutions in Pushkar, etc., had darshan of Srī Swāmijī at Krishnāpuram itself, hearing that His Holiness had been sojourning there, when he came to Mysore and made enquiries. He was the guest of His Holiness for a day, and in the course of his interview he is said to have appealed to His Holiness to consider the advisability of undertaking a visit to Northern India—even as Srī Rāmānuja did a thousand years ago—to remind the people of His teachings. If His Holiness had no objection "on the ground of the Shāstraic prohibition" he would make the journey by car as convenient as possible for His Holiness. The visitor left after expressing his profound gratitude to His Holiness for his expounding within a brief space of time the Vishistādwaita system of philosophy as expounded by Srī Vedānta Desika, the Founder of the Maṭham.

16th May 1927.—As the result of the deliberations in the sabha from day to day, beginning from the "Tirunakshatram" celebration of His Holiness Srī Ranganātha Brahmatranta Parakālaswāmi (16–5–1927) it was decided to call in subscriptions from out of which a hall might be constructed in front of the Koormāsanam adjoining the small Sannidhi which had been raised round it, and make it suitable for lectures, kālakshepams, sabhas, for sevas like Sāttumorai, etc.

This was to be followed up by the installation of images of Srī Lakshmī Hayagrīva and Srī Nigamāntha Mahā Desika, near the "Koormāsanam" and conducting utsavams on every Sravana nakshatram and special utsavam on the first Sravanam day after Srī Vairamudi Utsavam at Melukote. In connection with the last, it was resolved that the extension to the building was to serve the purpose of conducting lectures on the works of Srī Nigamāntha Desika in both Sanskrit and Tamil to enable those who would attend them, to integrate these teachings in daily practices and observances and manner of speech and consistently carrying out the principle of repairing and keeping fit the "Divyādeshams"—enjoined on the Srīvaishnava Ācharyas. His Holiness gave the lead to start collection of subscriptions by making a contribution of Rupees 2,000. Out of this and subsequent collections, it became possible to purchase landed properties, out of the incomes of which the objects conceived above were to be achieved. Since then the Madras Hindu Religious Endowment Board has thought it fit to obtain the consent of His Holiness to his gracious acceptance of the position of Chief Trustee of the Srī "Gadādhara Swāmi" and Srī Varadarāja Swāmi temples at Satyāgālam.

The former stands on the Gavirāya hill and the image is also known as "Srī Chaturbhuja Rāma".

[Paragraphs 3, 4, and 5 (*a*) and (*b*), (*c*) (under the head "Modifications" of the proceedings of the Board of Commissioners for Hindu Religious Endowments, Madras, O.A. No. 393 of 1937, embodying Board's Order No. 244 dated 14–2–1938.]

31*st May* 1927.—"Lagnapatrika" of marriage on 5–6–1927 of Sou. Srī Varalakshmiammannigaru, Rājakumāri of Gadwal with Srī Someshwara Rao, Rāja of Donakonda, received in the Mutt (Krishnapur), being delivered in person by Vidwan Srī Harati Deekshāchārya of Gadwal. His Holiness' blessings sought.

1*st June* 1927.—At 8–30 in the morning His Holiness departed from Krishnāpuram to return to Mysore, after Abhigamanam in the Srī Mutt and Seva at Srī Venugopālaswāmi's temple. On the way His Holiness accepting the invitation of Jodidar Srī Thirumalai Srīnivasachāriar of Sosale arrived at the outskirts of the Krishnarāja Agrahar on 2–6-1927, where temple honours from Srī Srīnivāsa Gopālakrishnaswāmi's temple were received. Having received the Poornakumbham and other maryādas, preceding them by Namaskārams, His Holiness was conducted to Srī Srīnivāsa Gopālāchāriar's residence. At the gate dhooli pādapooja was performed and sambhāvane offered, and His Holiness was conducted inside and entreated by that Āchārya to instal the Srī Hayagrīva and have the day's Ijya and the Sandhya Ārādhanams in his house as also the far-famed 'vajradolotsavam' in the evening. The Swāmijī condescended to grant the Āchārya's prayer. All the vaidikas, laukikas, citizens, merchants, all castes and creeds of people and all the Government officials combined to make His Holiness'

visit a triumphal progress. Sudras imposed upon every one of themselves a levy of one seer per head of rice and the accompanying lavājama, along with feeding, at their expense, for the elephants, the horses and the bullocks in the camp. All castes and creeds *en masse* joined in the Seva of His Holiness, and of Srī Hayagrīva.

3rd June 1927.—His Holiness, breaking up his camp at Krishnāpuram in the night and finishing the Abhigamanārādhana at Srī Tirumale Srīnivāsāchārya in the morning, complying with the request of Srī Yajamāna Raghavacharyar, proceeded to Srīrangarajapuram Agrahar with Srī Hayagrīva, escorted by all the Mutt honours to the house of the host and performed the noon ijyārādhanam there. This was followed by Samārādhane. In the afternoon His Holiness had darshan of the Utsavamūrthi of Srī Venugopālaswāmi at 4 o'clock and having offered dhoties and Mangalārathi received the temple honours such as Tirupparivattam, Tirumalai and thence returned to Sosale at 5 o'clock in the evening for performing the evening Bhagavadārādhanam and Samārādhanam in Srī Tirumalai Srīnivāsāchāryar's house. After this His Holiness held an "Asthānam" in the hall of Srī Srīnivāsāchāryar's house and addressed the big gathering for the space of an hour congratulating the host and his fellow Āchāryapurushas the denizens adorning the banks of the Cauveri on maintaining the traditions and culture of the south unimpaired in spite of their opulence and worldly position, honoured by their sishyas and tenants of all castes and creeds so as to uphold the teachings of the ancient Ālwars and Āchāryas in the midst of modern changing conditions and become thereby shining examples of piety and devotion and equality towards all.

Srī Āchārya then rose and submitted a suitable reply to His Holiness that as the occupant of the peeṭham of Srī Brahmatantra Swatantra Jeeyer and the worshipper of Srī Hayagrīva, the heritage left to Srī Vedānta Desikar, His Holiness by his own way of life had set the example for succeeding generations and after all they themselves were only small toys in the process.

4*th June* 1927.—Arrival at Ālanahalli Chatram in the morning. After Abhigamanam and the noon Ijyārādhanam, His Holiness started to Mysore at 1-30 P.M. and arrived at 3 o'clock in the Srī Maṭham. The usual first class honours from the Palace escorted His Holiness and the twenty-one guns salute was fired from the bathery.

11*th June* 1927.—His Holiness' presence as usual at the Birthday celebration of His Highness the Mahārāja in the Palace. Pādapooja by His Highness and bestowal of thīrthams by His Holiness followed by the conferring of khillats, garland with boquet, phalamantrākshate, etc., along with blessings on His Highness. This was followed by the presentation of phalamantrākshate along with garlands to Rājakumār Srī Desarāje Urs and Sirdar Srī Lakshmīkantharāj Urs and Dewan Sri Sir Mirza Ismail.

14*th June* 1927.—Visit of Srī Pundit Madan Mohan Mālavīya. Accompanied by Srī. C. Rāmānujiengar, Principal, Mahārāja's Sanskrit College, Mysore, Palace Assistant Secretary Srī Rama Rao and Srī V. Subrahmanya Aiyar, Retired Registrar of the Mysore University, the Pundit after duly performing pranāmams, burst forth with the prayer "when will Your Holiness be pleased to grant the privilege of darshan at Benares by your presence ?" These were exactly the words. The visitor then proceeded to describe graphically that at least in

Northern India, Hindu religion in the matter of the numbers who profess it stood in great danger of losing its hold on the masses, that the faiths of Islam and Christianity had been making great strides among the lower classes, *i.e.*, the so-called "untouchables". If this process went on unimpeded, like a tidal wave, it would overwhelm and engulf the Southern Indians also in no time, and the sense of security under which they were living may in all likelihood be jeopardised. Consequently if His Holiness could not straight away proceed to the North and grant "upadeshams" to the people there, His Holiness may at least be pleased to bless him with shāstraic authorities by the force of which he could himself, acting on that authority, do something to remove the sting of "untouchability" and offer hopes to that community that they may gradually elevate themselves to a position of equality with the caste Hindus by engaging in certain practices which may enable them to contemplate God and feel the joy and happiness of feeling that they were in constant companionship with God within themselves and thereby cease to think of their more fortunately born brothers in the faith as their enemies and oppressors.

His Holiness the Swāmijī gave a most patient and sympathetic hearing and promised to do his best to elevate the "Tirukkulattars" (as Bhagavān Srī Rāmānuja had done before) without conflict with the Dharmasāstras, which had no provision for a class mistakenly called "Panchamas" although there were terms "chandālas" and outcastes, which was due to certain circumstances which had nothing to do with the 'Varnāshrama Dharma'. If the Pundit would offer suggestions for improving the lot of these unfortunates, which would instil into their

minds the hope that they could attain salvation, in spite of certain disabilities to which they were subject by continuing to remain under the Hindufold, His Holiness would consider them. But His Holiness felt that as far as he himself was concerned, instead of giving his opinion to that effect in his individual capacity, it would be more effective and authoritative if the question could be decided in a representative Sabha convened for the purpose. Srī Mālavīya was extremely delighted and readily fell in with the idea of His Holiness and prayerfully begged His Holiness to convene a Sabha forthwith in the Mutt in the presence of the Deity under the Adhyakshata of His Holiness himself.

Accordingly messengers were sent forth by His Holiness in every direction to invite the leading Vidwāns in the capital, the Dharmādhikāris, the Mahāvidwāns, representatives of other important Mathams, prominent Laukikas, both non-official and official, to an emergent Sabha in the Mutt, in the afternoon at 3 o'clock. The response, though prompted by various feelings, was quick and ready. By 2 o'clock the Mutt hall became cramful in proportion to the importance of the subject.

His Highness was represented by Amin-ul-Mulk Sir Mirza Ismail (later Dewan), Private Secretary and Srī Srīkantha Lakshmīkāntharāj Urs. The hall in the first floor of the building was found more suitable for this non-religious gathering.

Exhaustive discussion followed under the Presidentship of His Holiness in which scholars like Mahāmahopādhyāya Srī Viroopāksha Sāstrigal, Paurānikaratnam Srī Holavanahalli Seshāchar and others and Srī Mālavīya had the largest share.

At the conclusion of the meeting for that afternoon,

His Holiness as Adhyaksha, after hearing arguments advanced by the different participants in the discussion, gave his opinion supported by the Shāstras that "Mantra-deeksha" with some modification may be given to the "Tirukkulattars" without prejudice to their spirit. However, it being late for His Holiness' bath and evening worship, His Holiness proposed that the Sabha, if it found it necessary, might meet again on the morrow.

The discussions and arguments were all carried in Sanskrit, but His Holiness while summarising the proceedings translated it all into Kannada to the joy and gratitude of the non-Sanskrit knowing portion of the audience.

The next day the Sabha met and the opinion previously formed was confirmed by the final judgment of His Holiness. The Punditjee was overwhelmed with joy and gratitude and took leave of His Holiness feeling that he had been blessed. The foundation for the uplift of the Harijans was thus truly and well laid here, in the institution presided over by Srī Rāmānuja and in the Srī Sannidhi of Lord Srī Hayagrīva which he got as a gift from Devi Srī Saraswati at Kashmir.

20*th June* 1927.—Arrival of the Honorary Superintendent of the Srī Mutt, Srī Mahāvidwān Dharmādhikāri Srī Tiruvallur Srīnivāsarāghavāchāryaswāmi, bringing the khillats from the Srī Rāni of Gadwal set apart as Sambhāvane to Srī Swāmi at the marriage of Srī Sou. Varalakshmi Ammagāru.

14*th July* 1927.—Chāturmāsya Sankalpa. His Holiness observed the ceremonials in the Manoranjan Palace bungalow in Ālanahalli Chattram. At the "Panchashānti", in the afternoon, there were present among the huge assembly of Pundits, Palace officials, Dharmādhi-

kāris and the Laukikas were Srī Chikkalingappāji Urs, the Muzrai Bakshi to represent His Highness the Mahārāja, the Palace Assistant Private Secretary Srī M. Rama Rao, Srī Kuppuswamy Iyengar, the Municipal President, Srī Rāmanāthan, the Deputy Commissioner, Mysore District, Srī Sirdar M. P. Subrahmanyarāj Urs, Huzur Kāmdar, Retired Chief Engineer Srī Subbarao, Srī Puttabakshiavaru, Srī S. Rangāchārlu, Srī C. Rāmānuja Iyengar, Srī N. Desikāchārya and others.

20th July 1927.—Birthday celebration of Prince Srī Jayachāmarājendra Wodeyar Bahadur.

5th August 1927.—Silver Jubilee celebration of His Highness the Mahārāja Srī Krishnarājendra Wodeyar Bahadur's rule. Durbar in the Kalyāna Mantap in the Palace, after receiving phalam a-d mantrākshate previously with Vedic hymns in Rig, Yajus, Sama Veda reciting scholars. Universal rejoicings and expressions of loyalty to the Throne throughout the State. Establishment of thousands of endowments in all spheres of activity out of the proceeds of which several institutions are running even to-day. At the outset, phalamantrākshate with garlands and boquets, with khillats, accompanying blessings and prasādam sent by His Holiness, were received by His Highness the Mahārāja. A great day in modern Mysore History.

12*th September* 1927.—Arrival in State of His Holiness to Mysore from Siddalingapurachatra to where His Holiness had repaired the previous morning after "Mrittika Visarjanam" in the nights.

19*th October* 1927.—His Holiness' presence at the "Gandhavadi" Seva in the evening at Srī Svetavarāha Sannidhi in connection with Srī Vedānta Desika Tirunakshatra Mahotsavam.

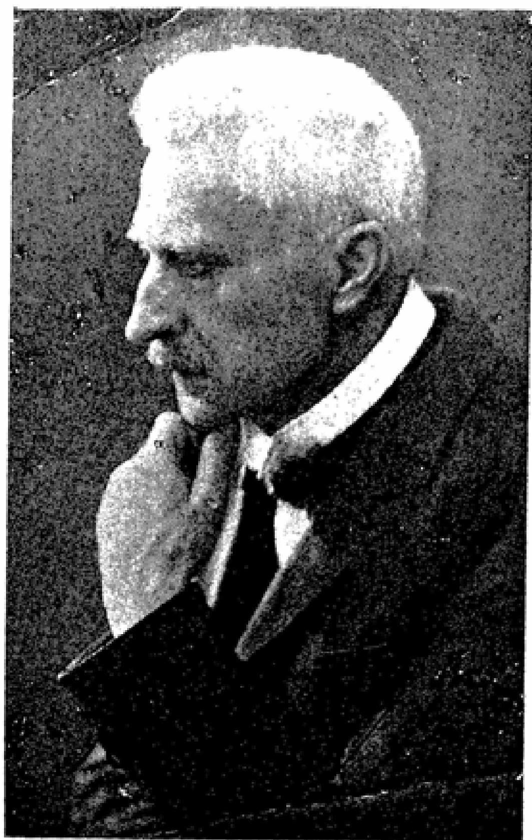
30th October 1927.—Birth of a female child to His Highness the Yuvaraja.

14th November 1927.—According to custom His Holiness' presence at the "Nāmakarana Mahotsavam" of the baby at the Palace Durbar in the Palace to confer blessings. After the pranāmams by His Highness the Mahārāja followed by Sambhāvane in the shape of shawls to His Holiness, pādapooja by His Highness the Yuvarāja. The usual grant by His Holiness of thīrthams, blessings and khillats, garlands, with boquet and phalamantrākshate. Everything else as usual. The baby was named "Srī Jayachāmundi Ammanniavaru".

26th November 1927.—Vidwat Bahumāna Sabha in the Srī Mutt at 3–30 P.M. Sambhāvana amounted to Rs. 1,388.

13th December 1927.—Visit of Herr Rudolf Otto of Marburg and Herr J. N. Heinrich Frick. Interview with His Holiness to acquaint himself with the tenets of Srī Rāmānuja's philosophy directly from the occupant of His peeṭham and worshipper of Lord Srī Hayagrīva, given to Him by Srī Saraswati, as tradition has it. The scholar was immensely pleased with His Holiness' elucidation of the system (in Sanskrit) which left him in no doubt. The great savant asked and got the Swāmijī's own portrait that it might adorn the walls of the University of Marburg and begged that the image, in silver, of Lord Srī Hayagrīva Nārāyana (with Lakshmi) be made and sent to the University to constitute one of the collections there.

On his return from his travels, a letter acknowledging the gifts with thanks, on behalf of the University, was received in the Srī Mutt on 26–6–1931. The copy of the letter is given as hereunder:



Dr. Rudolf Otto, Professor, Sybebstrabe, Marburg

Marburg, the 10th of December 1930.

To

His Holiness, the Parakālasvāmin,
Parakālamaṭha, Mysore.

YOUR HOLINESS,

In the name of the University of Marburg and of the "Religionskundliche Sammlung" we render our sincerest thanks to You for the generous and beautiful gifts of the fine silver image of Hayagrīva-Nārāyana and of Your own portrait, which You have sent to our collection. They give us a deep impression of the noble symbolism of Indian religion and of the personality of one of its most important representatives and patriarchs. They help us, to show to our students, how religion expresses itself in India in refined symbols as well as in noble human characters. It is our sincere wish, to introduce our students into the rich spiritual life and culture of Indian as well as other Asiatic religions. And we beg to recommend our collection to Your further interest for this purpose.

With due reverence,

The Directors of the Religious
Collection of Marburg:
⊙ Seal of Religionskundliche Sammlung
Der Universitat Marburg
(Sd.) D. DR. RUDOLF OTTO,
(Sd.) J. N. MEIRNICH FRICK.

Der Kurator
Der Universitat Marburg:
(Sd.) GEHEIMER OBERREGIERUNGARAT.
○ Seal of Der Kurator
Der University Marburg a/L.

19th December 1927.—At 5–30 in the evening Srī Basavarāj Urs, son-in-law of the late Sirdar Srī Kāntarāj Urs, sought and obtained darshan of Srī Swāmijī in the Mutt and was the recipient of Upadesham on certain vital matters relating to Vedāntha and allied subjects. At the close of the interview His Holiness blessed Srī Basavarāj Urs with phalamantrākshate.

27th December 1927.—A "Lakshārchane" with a lakh of flowers and another with a lakh of tulasi, which His Holiness had been conducting for the welfare of His Highness the Mahārāja and the Royal Family as also for his subjects was brought to a successful conclusion, and the tīrtham with prasādam was sent by His Holiness to every member of the Royal Family.

29th *January* 1928.—His Holiness' presence in the Mahārāja's Sanskrit College in the evening to preside over the annual prize distribution, in commemoration of His Highness the Mahārāja's Pattābhishekam—Ratha-sapthami.

10th March 1928.—On the occasion of the marriage of Srī Rāja Rāmadeva Rao, second son of the late Mahārāja Savai Srī Rāja Rāmeshwara Rao Bahiri Balwant Bahadur in Hyderabad, soon after the "Akshatāropanam" His Holiness Srī Swāmijī's blessings in the shape of phala-mantrākshate and khillats and sambhāvane having been offered, the above Sambhāvane was received at the Srī Mutt on 22–3–1928.

15th April 1928.—His Highness the Mahārāja having sent to the Srī Mutt early in the morning a large quantity of choicest flowers for Archana to the Deities the same having been received in time while His Holiness was still engaged in Abhigamanārādhane, the latter was able to perform "Sahasranāmārchanam" with the flowers and

sent the prasādam to His Highness along with the usual tīrtham and prasādam sent every evening.

16*th April* 1928.—Following up the previous day's offers of flowers to Srī Hayagrīva, His Highness the Mahārāja sent plates of fruits, early this morning, for nivedanam to the Deities at Abhigamana, which was accordingly offered to the Deities.

30*th May* 1928.—Birthday celebration of His Highness the Mahārāja in the Palace commencing with pādapooja to His Holiness and receipt by His Highness Tīrtham and Srī Hayagrīva Prasādam, garlands and boquet and blessings in the shape of phalamantrākshate. The Dewan and Sirdar Srī Lakshmikāntarāj Urs were the next to receive garlands and phalamantrākshate. His Holiness having taken his departure, the Durbar commenced with His Highness taking his seat on the Simhāsanam.

3*rd July* 1928.—Chāturmāsya Sankalpa.

8*th July* 1928.—Prince Srī Jayachāmarāja Wodeyar's Birthday celebration in the Palace commenced with the acceptance of Srī Swāmijī's presentation of khillats and blessings in the shape of phalamantrākshate, accompanying garlands and boquet worn by Srī Hayagrīva and Tīrthams. Sambhāvane offered to His Holiness, sent later by messengers.

16*th August* 1928.—Commencement of the Vidwat Sabha in connection with Chāturmāsya Sankalpa. *Viva Voce* examinations of advanced students in all the Sāstras beginning with the Vedas, Rig, Yajus and Sāma. Exposition of the different Sāstras by their protagonists with His Holiness in the Adhyakshapeetham and polemical discussion between the representatives of the various schools of thought. Sabha attracting Pundits

from all over the State, with leave granted to the Pundits, Mahārāja's Sanskrit College Professors, of course taking the leading parts, the College being closed in the afternoons the whole of the fortnight according to custom. In the evening lectures by the leading Vidwāns, the lectures being public, open to all classes and creeds with separate accommodation provided for womenfolk.

2nd September 1928.—Vidwat Bahumāna Sabha. Distribution of cloth to student examinees who study in the Pāthasāla of the Srī Mutt, and who have their residence and live the Gurukula life in the Srī Mutt under the direct supervision of the supervisors appointed by His Holiness for the purpose. Some of these are advanced students studying Srī Bhāshya, etc., having passed the Madras University examinations like "Shiromani" living with their families in the Dharmashāla attached to the Srī Mutt, and performing personal Kainkaryams to His Holiness and in Srī Hayagrīva Sannidhi. A number of them are also permitted to appear for the Vidwat and preliminary examinations in the Mahārāja's Sanskrit College, Mysore. The scholars hail from even the remote parts of the South, and a number of them are the direct descendants of the "Āchārya Purusha" families and others, sishyas of other Mutts like Srīmad Ahobila Mutt. The amount distributed amongst the Vidwāns this year is stated to be Rs. 1,167 and students Rs. 200.

30th September 1928.—His Holiness' return to Mysore after sojourn in Siddalingapura Chatram after mrittikavisarjanam the previous night.

State entry as usual.

5th October 1928.—His Holiness' presence at the "Gandhavadi" Utsavam for Srī Nigamāntha Desikar in the evening in Srī Svethavarāhaswāmi Sannidhi.

12th November 1928.—His Holiness at S. Koppal Srī Mutt on account of Solar eclipse in the afternoon.

15th November 1928.—Visit of Srī Thamboo Chetty, Huzur Secretary, to Sri Mutt for darshan of His Holiness and for obtaining His Holiness' blessings and phalamantrākshate on his being graced by His Highness Srī Mahārāja with the title of "Rājas: bhābhushana". Srī Thumboo Chetty was granted by His Holiness a plate of apples, grapes and dried grapes and oranges along with phalamantrākshate.

20th December 1928.—His Highness the Mahārāja sent to His Holiness a mounted picture depitcing the scene in which His Highness the Mahārāja Srī Mummadi Krishnarāja Wadiyar III is seen receiving Srī Bhagavadgeeta Upadesham from His Holiness Srīnivāsa Brahmatantra Parakālaswāmigal.

16th February 1929.—His Holiness at the Adhyaksha Peeṭham in the Mahārāja's Sanskrit College annual prize distribution it being Rathasapthami, the Pattābhishekam celebration of His Highness the Mahārāja.

17th March 1929.—At 10 o'clock this night His Holiness started to Satyāgāl for carrying out the "Pratishtha" ceremony of the Koormāsanam marking the hallowed spot which Srī Nigamāntha Desikar graced for conducting "Kālakshepam" during his long sojourn there as an exile from the Tamil Nād for the space of twelve years before he proceeded to Tirunārāyanapuram (Melukote). Amongst his disciples there were Srī Nāyanār Āchāryar, Srī Brahmaswatantra Jeeyer, the two sons of Srī Sudarshana Bhattar and Srī Kandāde Lakshmanāchāriyar (afterwards called Tīrthappillai for having been thoroughly rid of a stubborn disease by

swallowing Srī Vedāntadesikar's Srīpāda Tīrtham daily for a year).

18*th March* 1929.—At 5 o'clock in the morning His Holiness reached T. Narasipur (Nrisimhapuram) and took up his abode in the Parnakuteeram which the Amildar Srī. Sītārāma Iyengar had put up for the purpose at the Kapila and the Cauveri Sangam. After conducting the morning's Abhigamanam, escorted by the Srī Gunjā Narasimhaswāmi's temple Maryādas, His Holiness crossed the river and welcomed by the inhabitants with Lord Srī Hayagrīva in procession granted the darshan to the citizens, passing through the main streets. Arriving at the temple at noon, His Holiness performed sevas in all the Sannidhis and setting up the Srī Mutt Deities in the Srī Sannidhi of Tāyār (Lakshmi), performed (ijya worship) there. The samārādhane for the afternoon was performed at the Srī Mutt at his own personal expense by Srī Sītārāma Iyengar, the Amildar. In the afternoon His Holiness granted darshan to individuals and groups who sought and gave them all his valuable "Upadesham" in easy conversational style, clearing doubts and correcting erroneous ideas. The listeners were thus familiarised with the main teaching of Srī Rāmānuja and the way to salvation through practising bhakti and saranāgati, quoting extensively from the Upanishads, Itihāsas, Purānas. All the visitors were granted blessings in the shape of phalamantrākshate. The entire afternoon having been spent thus. His Holiness took his evening bath and conducted the worship in the same Sannidhi, womenfolk being the chief beneficiaries of darshan and tīrtham and prasādam.

After finishing the evening worship His Holiness moved out of T. Narasipur and arrived at Kaliyur Tope at 5 o'clock on the morning of 19-3-1929.

By the time His Holiness had finished the morning's Abhigamanārādhanam, the inhabitants of the village arrived with plates of flowers and fruits and having had darshan of the Deities at the concluding portion and submitted their offerings, received thirtham, etc., and begged His Holiness to pass in procession through the streets along with the Deities and concede the privilege of darshan to every one in the place on his way to Kollegal, which His Holiness reached at noon. The citizens of Kollegal had erected a beautiful pavilion where, under the headship of the President of the Taluk Board they had been eagerly waiting with offerings of flowers and fruits in trays in their hands, gave a warm-hearted reception to His Holiness and escroted him through the decorated streets of the town with the Lord in front followed by Srī Swāmijī behind. The multitude surrounding His Holiness and the Lord was representative of all castes and creeds and all stations in life, officials, merchants and vaidikas. Escorted by such an enthusiastic gathering, His Holiness granting darshan to all, reached Srī Lakshmīnārāyanaswāmi's temple by 1 o'clock in the afternoon. His Holiness took up his residence and performed Iyjārādhana there. The great assembly had the privilege of seva and received tīrtham and prasādam.

The Tadīyārādhana in the Srī Mutt was conducted at the expense of the citizens who had also made arrangements of the santarpane of all the servants on the establishment (sibbandi) on a large scale in a place not far removed from the temple.

At 4–30 P.M. His Holiness' visit to "Vedapāthasāla" where the public had assembled. As in T. Narasipur, individuals and groups had darshan and interview, with

His Holiness in which Upadeshams were delivered in familiar conversational form. Phalamantrākshate and blessings having been conferred on the Assemblage His Holiness performed the evening worship which was largely attended; and the "Dolotsavam" took place in the midst of great rejoicings and enthusiasm.

Late in the night His Holiness started to Satyāgālam, His chief destination, and took up his abode in Srī Varadarāja's temple. Before leaving Kollegal His Holiness conferred an amount (sambhāvane) for being distributed among the scholars and teachers of the Veda Pāthasāla.

20th March 1929.—Camp at Satyāgālam.

In the evening, complying with the request of the people, His Holiness with the Deities went in procession through the streets of Satyāgālam, to witness which citizens from Kollegal also had thronged. The Satyāgālam camp had the look of an army of worshippers who vied with each other in offering their homage to the Deities and to the Āchārya Swāmi.

(In most of the functions connected with the Jeernoddhāram at Srī Varadarājaswāmi's temple in Satyāgālam Srī Assori Rajiengar figured most prominently, taking the leading part even from the moment that the sabha was launched forth.)

At 7 o'clock in the evening the initial ceremony relating to the sanctification of the Mantap and the Koormāsana Jeernoddhāranam by installing Srī Vedāntadesikar's Vigraham over it, namely, "Ankurārpanam" was gone through.

21st March 1929.—At 12 o'clock noon the "pratishtha" of Srī Desikar and the mantap was duly solemnised in the midst of a large assembly gathered

there. After the consecration Srī Hayagrīva had "Dolotsavam" in the Mutt's golden cradle. At the Dolotsavam Srī Natarājaiya, Sangīta Vidwan, son of Srī Mallappa, President of the Kollegal Taluk Board, gave a brilliant performance in vocal music by way of seva to Srī Hayagrīva, which was extolled by the audience. Srī Assoori Rajiengar had '*Sevārtha*' done at his expense. Before the Dolotsavam, a procession of the silver image of Srīmad Abhinava Hayagrīva (installed in the Mutt by His Holiness the present Swāmijī) Srī Bhāshyakārar and Srī Vedāntha Desikar in the "Prākāra" of the temple.

22nd March 1929.—Camp: Satyāgālam.

Srī Natarājaiya had Kashmir shawl conferred on him by His Holiness along with phalamantrākshate and blessings. During the four days' sojourn in Satyāgālam, a large number of seekers after Brahmavidya had the benefit of His Holiness' Upadesham. Having thus recalled history by this Jeernoddhāranam, His Holiness established a spiritual link between South Tamil Nād and Melnād (Mysore) country, which future generations may strengthen and develop further. That hope is justified by the fact that, soon after, the Madras Government took adequate measures to the proper conduct of the services by authorising the Hindu Religious Endowments Board to appoint trustees to supervise the temple, one permanent trustee being the "Mathādhipathi of the Srī Parakālaswāmi Mutt in Mysore and his successors in that office from time to time" in the Board's Order No. 791 dated 31st of July, the year 1931 formulating a "Scheme".

During the period intervening between the middle of March 1927 and now, exactly 24 months since the

meeting at Krishnāpur of the "Satyamangalatīrthāmritavarshinī Sabha", and with the start made by His Holiness Srī Swāmijī by the gift of Rs. 2,000 the Sabha had been able with subscriptions to construct a spacious mantap, in front of the shrine containing the Koormasanam at the spot where Srī Nigāmantha Mahādesikar had conducted his kālakshepam for twelve years. His Holiness had now been invited to throw open this hall and to instal the sanctified image of Srī Vedāntha Desikar on the Peeṭham itself. It was a part of the "Jeernoddhāram" of the Divyādeshas which was incumbent on the Vaishnava Āchāryas that His Holiness wished to accomplish as far as it lay in his power.

This was the first of such acts that His Holiness accomplished after two years of its inception. [Other similar projects carried out by His Holiness were the repairs and new extensions to the old Srī Mutts at

1. Tirumalai Hills.
2. Magadi (the place where Srī Periyaparakāla Swāmi dwelt (in his poorvāshram).
3. Melukote.

Yet another new creation of His Holiness in this direction was at Tooppil in Srī Kanchi, the abode of Srī Vedānta Desikar, where the building constructed by Srī "Jāta-Brahmachāri" Aravāmuda Aiyangar having been willingly surrendered to Srī Brahmatantra Parakāla Mutt in Mysore, was received and where since a "Veda Vedānta Vardhini Pāthasāla" has been located. Some sevas have also been instituted newly there such as "Mangalashāsanotsavam", "Tirunakshatrotsavam" of Srī Nigamāntha Desikar, "Anushtānakolotsavam", etc. To supervise and have the services conducted duly and to maintain the structures in proper trim a local agent

has been appointed by the Srī Swāmijī, the present incumbent in that office being Srī A. Bālasundaram Modaliar Avargal.

4. At Dhanushkoti, Srī Pattanna Thāthāchāryar, on 30-10-1939 handed over to the Srī Mutt Srī Rāma's temple, himself being allowed to act as the Agent during his lifetime (through a settlement deed).

5. At Tirukkurungudi, Tirunelveli District (28-12-1942), Srī Nigamāntha Desikar's Sannidhi belonging to Srī Vedāntha Srīnivasa Aiyargar who executed a settlement deed in favour of His Holiness along with certain landed properties to maintain it.

6. At Ālwār Tirunagari, Tiruchendur Taluk, Tirunelveli District, a shrine of Srī Desikar in the "Ādināthan" temple jurisdiction, which had been visited by Srī Brahmatantra Swatantra Jeeyer, the founder of the Srī Mutt, Srī Nayanār Āchāryar and other holy men having fallen to sheer neglect (those who had been responsible for the services there having taken up more lucrative jobs) and His Holiness having been appraised of the situation, contacted them and acquired for the Mutt the right of conducting the services through agents appointed by the Mutt, by paying a considerable amount to them, the necessary documents having been duly executed by the members of the family enjoying the rights of worshipping Srī Vedāntha Desikar through a gift deed.

7. In the State of Hyderabad, lying within the Estate of Srī Sivarāja Bahadur, the temple of Anjanagiri Srī Bālāji and the village (Agrahar) Shapoor, was granted to Srī Mutt in perpetuity (the "Muttavalli") by the Honourable Srī Rāja Dharmakuran Bahadur Asaf Jhahi. The property since then is being administered by an Agent for the benefit of the temple's services. His

Holiness Srīmad Abhinava Ranganātha Swāmijī's great grandfather Srī Appalāchār received it as a gift (Makhta) from Rāja Srī Chandu Lal, the celebrated minister of Hyderabad, in a Sanad, for lighting the perpetual lamp and conduct Nivedana, Utsavams, etc., in Hizira 1238.

8. At Rāmanāthapuram, in Hassan District, Mysore, the Government choultry was handed over to the Srī Mutt by the Government of His Highness the Mahārāja for the use of the Mutt.]

25th March 1929.—At 4 o'clock in the early hours of the morning His Holiness left Satyāgālam and having taken his bath and performed his "Āhnikam" on the opposite bank of the Cauveri crossed over to Mysore side having been ferried across in boats with great care and circumspection, His Holiness in one of the boats in the mena and Srī Hayagrīva in another.

After landing, His Holiness proceeded in the direction of Sivasamudram "bluff" along the Malavalli road and was halted by the prayers of Srī. Srīnivasiengar of Belakavadi and was escorted to his garden. There His Holiness stayed the whole day and conducted the three "Ārādhanams"—the morning's Abhigamana, the noon's ijya and the evening's worship. The expenses for the whole day were met by Srī Srīnivasiengar.

26th March 1929.—Starting from Srī Srīnivasiengar's garden, in the night His Holiness arrived at Krishnāpur at 6 o'clock in the morning. Spending the day in Krishnāpuram and having submitted the report of his work to His Holiness Srī Rāmānuja Parakālaswāmi in the Brindāvan and having performed the day's Ārādhanams in the Srī Mutt and seva in the Srī Sannidhi of Srī Venugopala Swāmi, His Holiness, starting soon after the evening's worship, reached Varuna

village at 5 o'clock and halted at the mantap on the tank. There, His Holiness made a brief halt for the morning's bath and proceeded to Ālanahalli chattram (Manoranjan Mahal), where he had another bath and performed the morning's "Abhigamanam" and the ijya of the noon. Starting from there at 3 o'clock His Holiness reached the outskirts of Mysore where the first class escort awaited him as usual. Having received the temple honours duly and conferring phalamantrākshate on the laukikas and the vaidikas who had come to welcome him there, His Holiness continued his passage through Nazarbad, Curzon Park and Sayaji Rao Road and reached the Srī Mutt at 6 o'clock in the evening.

18*th May* 1929.—Srī Rāghavendrāchāriar, Tarka Teacher, Sanskrit College, Travancore, obtained darshan of Srī Swāmijī and at the end of the interview was presented with shawl along with phalamantrākshate and blessings.

16*th June* 1929.—"Panchakalasha Pratishta" of Srī Mutt at 5–30 A.M. Prokshana for the same at 11–30 A.M. in the presence of a large and influential gathering of citizens, Palace officials and invitees, Vidwans, Dharmādhikāris, etc.

After the ceremony, "Āsthānam" in the hall in front of Srī Hayagrīva at which Rājāsheervādam after Swastivāchanam by Vedic mantrams.

17*th June* 1929.—His Holiness at the Palace Ambāvilas Durbar to confer blessings on His Highness the Mahārāja at the Birthday celebration.

21*st July* 1929.—Chāturmāsya Sankalpam.

25*th August* 1929.—Vidwat Bahumāna Sabha.

19*th September* 1929.—His Holiness' return from Siddalingapuram Chattram in State (Visvarūpa yāthre) to the Capital.

4th October 1929.—Prasādam from Srī Puttige Mutt of Udupi, brought to the Mutt by Srī Padmanābhāchārya.

23rd October 1929.—His Holiness at Srī Svethavarāhaswāmi temple in the Fort for seva at Srī Nigamāntha Mahādesikar's "Gandhavadi" Utsavam in connection with the latter's "Tirunakshatram" celebration a few days ago.

15th November 1929.—To implement further the work of Jeernoddhāram of "Koormāsanam" at Satyāgāl, His Holiness proposed to himself the establishment of a sabha called "Vedānta Deshika Vihāra Sabha" for furthering the work of Srī Vedānta Deshikar (started six centuries ago) in a manner suited to modern conditions, and as a first step towards it deposited in the District Treasury of Mysore (being the accumalated total amount of the Dharmadravya, sambhāvanas, etc., offered to His Holiness since his accession to Srī Parakāla Mutt Gādi) the sum of Rs. 7,600 plus another amount of Rs. 2,400 making it a round sum of Rs. 10,000 having obtained previously the approval of His Highness the Mahārāja on 20–9–1929 (1005 dated 21–9–1929) and G.O. No. 832–4 Muz. 96–29–2 dated 22–10–1929.

16th December 1929.—His Holiness Srī Swāmijī sent through Srī V. Subrahmanya Iyer, retired Registrar of the Mysore University, a portrait of His Holiness as well as a silver image of Srī Hayagrīva and slokas (in Devanagari script) composed by way of blessings to the "Universal Religious Conference" convened by Professor Rudolf Otto of Marburg University, as desired by him. The Slokas were printed in Bangalore and got here and sent *via* Madras to the Professor.

3rd February 1930.—"Bharanyāsam" granted to Amildar Srī Krishne Urs at the latter's request on the eve of his demise.

19th May 1930.—"Lagnapatrike" of the Upanayana Mahotsavam of Prince Srī Jayachāmarājendra Wodeyar Bahadur in the Palace was brought to the Srī Mutt with the usual honours in Panchakalasha palanquin (mena) with band, music, etc., at 11 o'clock in the morning for submission to His Holiness and seeking His blessings, with trays of flowers and fruits. The Assistant to the Private Secretary, the Durbar Bakshi and the Palace Jois who brought the Lagnapatrika were granted khillats and phalanmatrākshate.

22nd May 1930.—His Holiness was escorted to the Palace with first class honours to receive pādapooja previous to the Upanayanam of Srī Jayachāmarājendra Wodeyar Bahadur by Their Highnesses Srī Mahārāja and Srī Yuvarāja and Prince Srī Jayachāmarājendra Wodeyar. His Highness the Mahārāja having performed Pranām received Srī Bhāgavath and Srīpāda Thirtham and was clothed with shawls and was garlanded and presented with boquets by His Holiness himself. His Highness having stepped aside, His Highness the Yuvarāja and Prince Srī Yuvarājakumar Srī Jayachāmarājendra Wodeyar were similarly granted thīrthams and khillats and were blessed with blessings with phalamantrākshate. Their Highnesses and Srī Yuvarājakumar Srī Jayachāmarāja Wodeyar Bahadur proceeded to the Kalyana Mantap where the Upanayana Mahotsavam had to take place, while His Holiness returned to the Mutt.

23rd May 1930.—Upanayana Mahotsavam of Srīmad Yuvarājakumar Srī Jayachāmarāja Wodeyar was duly celebrated in the Palace between 9–30 and 10 A.M. As

usual His Holiness' blessings with khillats and phala-mantrākshate, garlands and boquets were presented at the appropriate time, having been conveyed in Pancha-kalasha Palkee accompanied by the Palace escort.

24th May 1930.—Birthday celebration of His Highness the Yuvarāja at the Palace Ambāvilas. The proceedings were the same as were gone through at similar celebrations on 5-6-1918, His Holiness being present to confer his blessings.

7th June 1930.—His Highness the Mahārāja's Birthday celebration started with pādapooja to His Holiness who was present to offer as usual teertham and Srī Hayagrīva Prasadam in the shape of garlands worn by the Deity with boquets, khillats and blessings with phala-mantrākshate.

10th July 1930.—Chāturmāsya Sankalpa.

10th August 1930.—Vidwat Bahumāna Sabha.

9th September 1930.—Visvarūpa Yathre of His Holiness to Mysore on the conclusion of Chāturmāsya. State entry as usual.

12th October 1930.—The usual visit of His Holiness in the evening to Srī Svethavarāhaswāmi's temple in the Fort for seva in connection with the Gandhavadi Utsavam of Srī Vedāntha Desikar.

9th November 1930.—Srīchoornaparipālanam at the instance of the Srī Mutt to late Srī Kāntammanniavaru, mother of Sardar Srī Gopālakrishne Urs. (The lady had "Bharanyāsam" performed for her soul's salvation by the late Srī Krishna Brahmatantra Parakālaswāmigal.)

27th May 1931.—His Highness the Mahārāja's Birthday celebration starting with pādapooja to His Holiness as usual with the conferring of blessings by His Holiness following the granting of tīrthams, etc.

29th July 1931.—Chāturmāsya Sankalpa.

30th August 1931.—Vidwat Bahumāna Sabha.

29th September 1931.—Visvarūpa Yathre.

6th October 1931.—His Holiness' presence in the evening at the Gandhavadi Utsavam in connection with Srī Nigamāntha Mahādesikar's Tirunakshatrotsavam celebration in Srī Svetavarāhaswāmi temple in the Fort.

31st October 1931.—Srī Hiriannaiya, Muzrai Commissioner, obtained darshan at 3–30 P.M. of His Holiness and was blessed with Upadesham on Vedāntha and receiving His Holiness' blessings and phalamantrākshate and stayed till evening and had darshan of the Deity before he took leave.

14th June 1932.—His Highness the Mahārāja's Birthday celebration in the Palace Kalyānamantap with His Holiness gracing the occasion with his presence for conferring blessings, Their Highnesses the Mahārāja and the Yuvarāja being the recipients of tīrthams, garlands and boquets with khillats and phalamantrākshate offered to Lord Hayagrīva previously. The usual procedure was followed.

15th June 1932.—The Countess De Presto sought and obtained the privilege of darshan of His Holiness in the Mutt; and after a long and illuminating address by His Holiness on the subjects which the distinguished and earnest visitor desired to be enlightened, she expressed her delight and gratitude to His Holiness for the favour which His Holiness extended to her requested and received a portrait of His Holiness to be cherished by her. After making deep obeisance the lady had phalamantrākshate conferred on her by His Holiness and took leave.

20th June 1932.—Visit of Srī Mangani Ramakunwar of Calcutta and darshan of Srī Swāmijī.

6th July 1932.—His Holiness was pleased to confer on Srī Baba Saheb Rāmachandrarao, State Astrologer of Rāmadurg, a gold medal with Srī Lakshmī-Hayagrīva's image carved in the centre of the obverse with the words in Devanagari "Srīman Mahishūra Samsthāna Mahāchārya Srī Brahmatantra Parakālaswāmibhih" and on the reverse the words "Jyotisha Kalā Kushalāya Ramachandra Vashṭhra Varmane Anugrihītam" engraved.

17th July 1932.—Chāturmāsya Sankalpa.

23rd July 1932.—Birthday celebration of Prince Srī Jayachāmarāja Wodeyar at the Palace Kalyānamantap beginning with the presentation of garlands and boquets, khillats and phalamantrākshate offered to Srī Hayagrīva, sent by His Holiness with his blessings.

17th August 1932.—Vidwat Bahumāna Sabha at 3 P.M.

3rd October 1932.—His Holiness contributed (out of his accumulated sambhāvane amount) a further sum of Rs. 4,000 to "Srī Vedāntha Desika Vihāra Sabha" in addition to the sum of Rs. 10,000 which he already paid.

9th December 1932.—Srī K. Basavaraj Urs, M.A., B.L., Sub-Division Officer, Mysore, visited the Srī Mutt at 5 P.M. and having obtained darshan of and blessings and phalamantrākshate from His Holiness, had darshan and seva of Srī Hayagrīva at the evening worship, obtained tīrtham and prasādam and returned home after offering a cash sambhāvane to Srī Hayagrīva. The offerings of flowers and fruits to the Deity which he brought with him were offered to the Deity after Sāttumorai.

19th December 1932.—Indian Philosophical Conference at the Jaganmohan Palace.

21*st December* 1932.—Srī N. Subrahmanya Aiyar, Retired Senior Dewan Peishkar of Travancore, who was one of the delegates to the Philosophical Conference mentioned above, obtained darshan of His Holiness at 2–30 P.M. and having submitted to the consideration of His Holiness his own views regarding the need for propaganda to foster the religious sense amongst modern Indians, obtained His Holiness' views about the ways and means to that end and also discussed several topics relating to Vedānta and allied subjects, expressed his gratitude to His Holiness for the illuminating address he gave and retired with the phalamantrākshate and blessings conferred by His Holiness.

An hour later, Dr. Sir Srī S. Rādhākrishnan, Vice-Chancellor of the Andhra University and President of the Conference, turned up for seva of His Holiness and submitted a full report of its deliberations and resolutions, the trend of the discussions, and the proceedings in general, and obtained His Holiness' views on the same and took leave after being blessed with phalamantrākshate.

26*th January* 1933.—Rājakumāri Sou. Srī Leelāvati and her husband Srī K. Basavarāj Urs, M.A., B.L., having obtained the previous approval of Her Highness Mahāmāthrusrī Mahārāni Srī Vānivilāsa Sannidhāna, came to the Mutt at 8–15 A.M. for darshan of the Deities at the time of worship by His Holiness in the morning, arrangements having been made by the Palace for securing the privacy of the ladies of the Zenana. [Accompanied by his wife, Srī Ranganātha Desikar, Sanskrit Teacher of Srī Basavarāje Urs, son of the late (poorvāshram) Srī Krishna Brahmatantra Parakālaswāmi, under the command of His Holiness attended on them.] The couple in addition to the offering of flowers and fruits in

14 trays they brought with them also brought 15 trays of offerings sent by Her Highness the Mahāmāthrusrī for presentation to the Deities.

The couple were granted the unique privilege of viewing the "Tirumanjanam" of the Deities and getting close darshan of them (placed in trays afterwards brought by His Holiness himself). When, after installing the Deities in their mantapam His Holiness had decorated them with the garlands and boquets brought by the distinguished devotees, and had worshipped them, and offered the couple mangalārathi, tīrtham and prasādam of flowers, tulasi, gandham, etc., the visitors offered gold-laced cloths to the Deities and sambhāvane which Her Highness the Mahāmāthrusrī had sent to the Deities. His Holiness then released the garlands from the necks of the Deities and with his own hands garlanded the couple.

As His Holiness, finishing the Abhigamana, moved out to the "Kālakshepa Kootam", the couple followed and offered pādapooja individually and offered sambhāvane with precious gifts of gold cloth, shawls, etc., along with plates of fruits and flowers. After receiving the blessings and phalamantrākshate, garlands and boquets, the couple made pranāms again and took leave. It was now 11 A.M.

In the afternoon Samārādhane on a lavish scale was done in the Srī Mutt, prasādams being sent to Srī Jaya-akshmivilās mansion through Srī Ranganātha Desikar.

In the evening the couple had Dolotsavam in the jewelled cradle arranged for the Deities and turning up at 8–30 P.M., stayed till 10–30 P.M. and had the fullest view of the sevas and mangalārathi and retired after being blessed with phalamantrākshate after receiving tīrtham and prasādam.

7th March 1933.—Srī K. Basavarāj Urs came to the Srī Mutt in the morning and having obtained darshan of the Deities at the Abhigamanārādhana returned home. At 5 o'clock in the evening he again turned up, this time to have darshan of Srī Swāmijī, bringing with him a large supply of choicest flowers and fruits for the Deity which he placed before His Holiness. After sitting at the feet of His Holiness and listening to his Upadesham, the visitors rose and performed pranāms and after being blessed with phalamantrākshate took leave of His Holiness.

17*th March* 1933.—Sirdar Srī Prince Gopalarāj Urs accompanied by the lady members of his whole family and with some others from the Srī Dalavai family came to the Srī Mutt for darshan of the Deity being worshipped by His Holiness at Abhigamana at 8 A.M. (arrangements having been made by the Palace for the Zenana ladies). They had the view of the worship throughout and received tīrtham direct from His Holiness who also garlanded the couple with the garlands worn by the Deities.

As His Holiness retired to the Kālakshepa Kootam, the distinguished visitors followed and having made pranāms, sat down at His Holiness' feet to listen to the precious upadesham on Vaishnava Dharma, and Sāmānya Dharma for the space of a full half hour. Greatly enlightened by the most illuminating address from the great Āchārya Swāmi, they performed namaskārams and were blessed with phalamantrākshate and took leave. The prasādam of Srī Hayagrīva was conveyed to the visitors' home at dinner time, for their 'āroganẹ'.

The members of Srī Dalavai's family had also prasādam sent to them separately for āroganẹ.

13th April 1933.—His Holiness Srī Vāsudevendra Saraswati, a Yati of the Advaita persuasion hailing from Kathiawar, alone as an Ekāngi, had audience with His Holiness this afternoon and after a fruitful conversation bearing on the shāstras was persuaded to receive a small sum for the sake of "Ksheeram" on which alone he subsisted.

5th May 1933.—Sad demise of Sirdar Srī Prince Gopalarāj Urs, an example of piety, strength of body and character, a most unassuming personage, famous in the sporting world for over a quarter of a century, interested in the fine arts, music and the stage, acquainted with Ji-Jitsu, a famous trainer of redoubtable wrestlers, expert in Yogāsanams, a unique figure amongst the Royal Family of Mysore, a faithful representative of the old race, comparable with Srī Ranadheera Kanthīrava Narasaraja Wodeyar, the 'Kali Bheema'. A distinct and irreparable loss to the Royal Family as also to that of the Dalavais. Above all he was a "Veera-Vaishnava" among Vaishnavas.

4th June 1933.—His Highness the Mahārāja's Birthday celebration commencing with the usual pādapooja to His Holiness followed by the gift of Srī Bhāgavath and Srīpāda tīrthams, garlands, boquets, khillats and blessings with phalamantrākshate by His Holiness to his august Sishya and Host.

6th June 1933.—The mother of the Rāja of Gopālpet Samsthānam Srī Peddammagāru (in Hyderabad) had darshan of His Holiness in the Srī Mutt and offered sambhāvane and khillats, before she was granted phalamantrākshate with blessings by His Holiness.

7th July 1933.—Chāturmāsya Sankalpa.

As usual, "Panchashānti" was attended by a very large and influential gathering made up of Laukikas and



His Highness the Maharajadhi Raj
Sriman Gulab Singjee Deo Bahadur
Bandhavesh, Rewa State

Vaidīkas, amongst the former being the Assistant to the Private Secretary, Palace, Retired Chief Engineer Rājasilpa Vishārada Srī B. Subbarao, the University Registrar Srī Gopālaswāmiengar, the Palace Financial Secretary Srī A. Narasimhāchar, Mysore District Deputy Commissioner Srī C. S. Kuppuswāmy Iyengar, Palace Muzrai Bakshi Srī H. Lingarāje Urs, Retired Excise Commissioner Srī A. Subrahmanya Aiyar and several others including leading citizens, merchants, etc.

14th July 1933.—Srīmukham from His Holiness to Srīman Mahārāja of Rewa sent through Srī Mukhāmi.

19th July 1933.—Prince Srī Jayachāmarājendra Wodeyar Bahadur's Birthday celebration in the Palace, marked by the reception of blessings, khillats, phalamantrākshate, tīrtham, etc., sent by His Holiness.

7th August 1933.—Vidwat Bahumāna Sabha.

5th September 1933.—Return in State to Mysore. Visvarūpa Yāthra.

Srī Nathalal, Srī Keshavalal and Srī Kamala Keshavalal, Srī Himmatlal Premanand and Srī Chanchalal Bai from Gujerat, Kathiavar, Baroda, etc., obtained darshan of Srī Swāmijī.

Srī Vithaldas and Srīmati Vithaldas had the privilege of being blessed with "Bharanyāsam" by His Holiness.

Sirdar Srī M. P. Subrahmanyarāj Urs sought for and obtained darshan of Srī Swāmijī and offered cash sambhāvane.

21st September 1933.—Arrival of Srī Mukhāmi with letter (Vignāpana Patrika) to His Holiness from Mahārāja Srī Gulab Singjee Deo, Maharaja of Rewa, "Bandhavesh".

5th October 1933.—The Tahsildar of Almora (who acted as the guide during His Highness' visit to Mānasa-

sarovar) with one of his retinue and Srī Ajarānandha Swāmiji, obtained darshan of Srī Swāmiji and received his blessings.

4th November 1933.—Private visit of His Holiness Srī Swāmijī to the Palace to grant darshan to Her Highness the Mahāmāthrusrī Mahārāni Vānivilāsa Sannidhāna, who was indisposed and in bed. His Holiness, in His Highness the Mahārāja's presence in the sick-chamber, offered earnest consolation to the august suffering lady, attended by Srī Mahārājakumāri Sou. Srī Leelāvati Ammanavaru. His Holiness' Upadesham had the effect of enabling Her Highness to concentrate on God and forget her pain altogether even to the last moment of her life.

1st December 1933.—Srī Seethamma, daughter of Doctor Srī Rāmachandrachar of Amarachinta (Atmakur), Hyderabad State, had the privilege of being blessed with "Bharārpanam" by His Holiness.

16*th December* 1933.—Her Highness Srī Mahārāni Mahāmāthrusrī sent this morning trays of different flowers of the choicest variety for being offered to Srī Hayagrīva at the time of Abhigamanārādhane by His Holiness for Archana.

20*th December* 1933.—Do.

21*st December* 1933.—Do.

On each evening of the aforesaid Archana, Prasādam was sent by His Holiness.

11*th May* 1934.—Arrival of Srī Rāni Ādilakshmi Ammagāru in Mysore from Gadval.

12*th May* 1934.—Tīrtham and prasādam sent to her (residing in Lakshmipuram) at her request both morning and evening during her stay in Mysore.

18*th May* 1934.—Srī Rāni, with her two daughters and two grandsons, Srī Krishnarao Bhoopāl and Srī Sītārāma Bhoopāl, with a large retinue obtained darshan of His Holiness Srī Swāmijī at 4 o'clock and having listened to His Holiness' Upadesham for an hour and a half, till 5–30, offered sambhāvane in a number of plates and took leave of His Holiness, having been blessed with phalamantrākshate.

14*th June* 1934.—Srī Gundurao, Judge-Magistrate of Gadwal, obtained His Holiness' darshan and had a long Upadesham on Shāstraic matters by His Holiness.

23*rd June* 1934.—Birthday celebration of His Highness the Mahārāja in the Palace with pādapooja to His Holiness to begin with followed by the conferment of blessings, etc., by His Holiness.

24*th June* 1934.—Visit of Dewan Bahadur Srī A. Aravāmuda Iyengar from Gadwal and Hyderabad to His Holiness for obtaining darshan and upadesham.

The Rāni of Gadwal Srī Ādilakshmi Ammagāru's presence in the evening for seva of Dolotsavam in the Mutt in connection with His Highness the Mahārāja's Birthday celebration the previous day.

27*th June* 1934.—Darshan and upadesham granted by His Holiness to the Rāni, the Rājakumāri and her son the Heir-Apparent of Gadwal.

7*th July* 1934.—At 12–45 in the night His Highness having sent a special messenger urgently to inform His Holiness that as the condition of Her Highness Srī Mahāmāthrusrī Mahārāni Vānivilāsa Sannidhāna was grave, His Holiness may be pleased to grant "Bharārpanam" to her with all expedition, His Holiness forthwith took his bath and entering the Srī Sannidhi and prayed to the Deity to accept Bharanyāsam on behalf of the

noble soul and having become possessed of His grace sent tīrtham and prasādam in the shape of Tulasi and flower with Srī Mukhāmi. As the latter reached the Ambāvilās, he was informed that exactly at 1–35, perhaps just as the Bharārpanam might have been concluded the great lady had started on her journey to Paramapadam.

It was a loss which the State could ill sustain, considering that she had occupied a place only equalled by the Mahārāni Srī Lakshmī Ammanniavaru, struggling against almost insurmountable odds, bearing all her troubles as a "Veerapatni" and Veera Māta as of old. The Mysore of modern times owes its pre-eminence to this great soul. She was conscious that she owed her success to the Divine grace of Lord Srī Hayagrīva as expressed through her Paramāchārya His late Holiness Srī Krishna Brahmatantra Parakālaswāmi, her Vedāntic knowledge to His Holiness Srī Vāgeesha Brahmatantra Parakālaswāmi and that her path to salvation lay along the path marked out for her by His present Holiness Srīmad Abhinava Ranganātha Brahmatantra Parakālaswāmi. No wonder that "Rājarshi" Srī Krishnarāja Wodeyar IV worshipped her as the Divine Mother which she was indeed.

8*th July* 1934.—At 7–30 A.M. a procession started from the Srī Mutt to the Palace with Thomala, Neeraji, Parivattam, Tulasi Prasādam, Srī Choornam, pyramids of white Tirumaṇ, Chandan ball and Abhayahastas, accompanied by Vedic and Divya Prabandham Reciters. There the Maryādas were all offered to the deceased whose body was then decorated with the mālas and Neeraji Parivattam, etc. At the cremation ceremony in the Madhuvanam, the Srī Choorna Paripālanam an

Prokshanam with Vedic hymns having taken place, maryādas from Srī Prasanna Krishnaswāmi were offered.

All the rites were performed in accordance with His Holiness' instructions according to the customary practice obtaining from the earliest times.

11*th July* 1934.—His Holiness' visit to offer condolence and consolation through Upadeshams following the Shāstras, Itihāsams, Purānas, etc., to His Highness the Mahārāja, His Highness the Yuvarāja and other mourners of the Royal Family.

18*th July* 1934.—At 12 noon, Their Highnesses the Mahārāja and Yuvarāja had "Shubhasweekāram" in the Kalyānamantap, after finishing the funeral ceremonies of the late Srī Mahāmāthrusrī Avaru in the Kannadi Thotti. After offering sambhāvane to Srī Chāmundi Ammanavaru, Their Highnesses offered sambhāvane to His Holiness Srī Swāmijī (in absentia) and performed pādapooja to the pādukas in the Palace. The purohits then offered mangalārathi, fruits and flowers to Their Highnesses. They were followed by Srī Rājakumār, Srī "Khāsa Aliyandiru (sons-in-law of the Mahāmāthrusrī) who offered garlands, boquets, pansupari, rose water, etc. Thereafter, Their Highnesses were offered the khillats, garlands with boquets, blessings with phalamantrākshate, sent by His Holiness with the Mutt officials. Then the Dharmādhikāris and the Vidwans offered fruits and flowers.

Their Highnesses then repaired to Srī Prasanna Krishnaswāmi's temple and had sevas and called upon the Archak (Bhattar) to engage the reciters of Vedas and Divya Prabandhams for Thodakkam (beginning in connection with the "Tiruvadhyayanotsavam" on the morrow).

19*th July* 1934.—The Karapamkodam Utsavam, the central feature of the "Adhyayanotsavam" on this, the

thirteenth day of the demise, was duly conducted as on similar occasions in the presence of Srī Prasanna Krishnaswāmi in the Kalyānamantap, with His Holiness directing the functions. The usual sambhāvane to the Poorvachārya Parampara, after the Sāttumurai, followed by Sambhāvane to His Holiness after pādapooja by Their Highnesses. Srī Bhāgavath tīrtham and Srīpāda tīrtham were distributed. The same was also sent for being distributed among Their Highnesses the Mahārāni, Yuvamahārāni and other ladies of the Royal Family. His Holiness then conferred khillats, garlands, boquet and conferred blessings with phalamantrākshate on Their Highnesses and departed to Srī Mutt.

29th July 1934.—Chāturmāsya Sankalpa.

26th August 1934.—Vidwat Bahumāna Sabha.

24th September 1934.—Visvarūpa Yātre to Siddalingapur Chattram and return in State to the Capital. Welcome at the outskirts of the City by Palace Assistant Secretary Srī Rama Rao, Mysore District Deputy Commissioner Srī C. S. Kuppuswāmi Aiyangar and Municipal President Srī B. T. Keshavaiengar and other Laukikas and Dharmādhikāris, Mahāvidwans and other Vaidikas.

15th October 1934.—Gadwal Rāni (Dowager) Srī Peddammagāru obtained darshan of His Holiness and offered cash sambhāvane to His Holiness. With her came Srī Rāma Reddigāru and Srī Ahobila Mutt Agent there, Srī Krishnamāchāryar. The last two were conferred shawls along with phalamantrākshate by His Holiness.

26th October 1934.—Dewan Bahadur Srī Aravāmuda Iyengar celebrating his "Shashtiabdapoorthi" on 28–10–1934 had khillats and blessings through phalamantrākshate sent to him by His Holiness Srī Swāmijī with Vidwān Srī Raghavāchāriar.

22nd March 1935.—Reception of khillats and sambhāvane from the Rāni of Hyderabad offered on the occasion of the marriage of her second daughter Srī Sou. Lakshmidevammagāru in Hyderabad. They were brought by Srī Atmakur Srīnivāsarāghavāchārya.

8th May 1935.—Reception in the evening at Srī Mutt of a big basket of fruits by His Highness the Mahārāja for nivedana to the Deities, from Ooty through Sirdar Srī M. P. Subrahmanyarāj Urs.

14th May 1935.—Ditto.

19th May 1935.—The late Sirdar Prince Srī Gopālarāj Urs' three daughters and two sons in company with their mother came to Srī Sannidhi and having performed pranāms, were asked to sit down. After an enquiry into the welfare of the family by His Holiness, the mother sought His Holiness' instructions regarding the Upanayanam of Chi. Srī Venugopālarāj Urs, her second son, had a day fixed up for the same and also had a lagnam fixed up for the "Aksharābhyāsam" of Chi. Srī Gopi, son of Srī D. Krishne Urs. His Holiness then gave a short upadesham on Vaishnava Dharma and the ways it can be followed to the earnest visitor and conferred blessings with phalamantrākshate.

2nd June 1935.—Srī V. V. Srīnivāsa Aiyangar, retired High Court Judge, Madras, obtained darshan of His Holiness and was in his presence listening to his precious Upadesham and discussing and clearing his doubts about topics relating to the Darshanas. His Holiness left such a lasting impression on the mind of the truth-seeker that to-day the gentleman has been regulating his life in consonance with the spirit breathed to him by His Holiness.

12th June 1935.—Birthday celebration of His Highness the Mahārāja as usual with pādapooja to His

Holiness and obtaining of His blessings after tīrtham and Srī Hayagrīva prasādam.

26th June 1935.—His Highness the Mahārāja sent a messenger to His Holiness and obtained his blessings after tīrtham and Hayagrīva prasādam.

27th June 1935.—His Holiness received pādapooja as usual at the conclusion of the annual ceremony of Her late Highness the Mahārāni Mahāmāthrusrī Vānivilāsa Sannidhāna. All the members of the Royal Family were recipients of Srī Bhāgavath tīrtham and Srīpāda tīrtham, phalamantrākshate and blessings.

1st July 1935.—His Holiness having been appraised of His Highness the Mahārāja's indisposition in Bangalore—at 8 o'clock in the evening—by the Mokhtesar of "Zenana Sammukha", forthwith started special poojas, archanas, pārāyanams, etc., for the speedy recovery of His Highness, himself engaging in prayers for the purpose.

16th July 1935.—Chāturmāsya Sankalpa.

16th August 1935.—Vidwat Bahumāna Sabha.

31st August 1935.—His Holiness having concluded the "Tulasi Lakshārchanam" to Lord Srī Hayagrīva for the recovery of His Highness the Mahārāja, sent word to His Highness who expressed the desire that he along with the members of the Royal Family, may be blessed with prasādam directly at the hands. His Holiness accordingly made a private visit to His Highness at 4–50 P.M. and conferred blessings on His Highness who, having expressed his deep sense of gratitude, listened to a most illuminating address by His Holiness and performed deep obeisance and gave a send off to His Holiness. On the latter's return to the Srī Mutt at 5–40 P.M., a number of trays containing flowers, fruits, garlands, etc., were sent by His Highness for being offered to the Deity.

13th September 1935.—Visvarūpa Yāthre.

4th March 1936.—His Highness the Mahārāja sent a large consignment of fruits, flowers at 10–45 A.M. to His Holiness to be offered to Srī Hayagrīva.

19th March 1936.—Ditto.

8th April 1936.—Srī Rājārām Mudaliar, having performed Karapamkodam Mahotsavam of his mother came to the Mutt with the members of his household and relations and having had seva of Srī Hayagrīva obtained darshan of His Holiness Srī Swāmijī, was granted Srīpāda tīrtham and was blessed with phalamantrākshate, offering cash sambhāvane for the same.

12th April 1936.—Demise of Mahārājakumāri Srī Cheluvājammanniavaru. Tulasi flower garlands, Abhaya hasta, Neeraji Parivatta with turmeric and Kumkum offered to God were sent from the Mutt to decorate the body of the deceased.

16th April 1936.—The Dewan Saheb obtained darshan of Srī Swāmijī at 5 P.M. and had audience for about half an hour.

20th April 1936.—His Holiness paid a visit to Cheluvāmba Mansion to offer condolence and consolation to the bereaved family. For the space of about 20 minutes His Holiness granted to Sirdar Srī Lakshmīkāntarāj Urs Upadesham calculated to bring 'Shānti' to his afflicted soul, and also consoled the family.

22nd May 1936.—At the celebration of the marriage of Chi. Srī Gopālakrishne Urs, eldest son of the late Sirdar Prince Srī Gopālarāj Urs with Sou. Chi. Kempumallājammanniavaru, daughter of Srī Nanjarāj Urs which took place in Srī C. V. Subrahmanyarāj Urs, Bidadi Bakshi's residence in Lakshmīpuram, khillats, garlands and phalamantrākshate sent by His Holiness were pre-

sented to the married couple along with His Holiness' blessings through the agents of the Srī Mutt.

25th May 1936.—At the marriage celebration of Chi. Sou. Srī Nirmala Ammanniavaru, fifth daughter of the late Sirdar Srī Prince Gopālarāj Urs, with Chi. Srī Jamadar Krishne Urs, son of Srī Turuvekere Basavarāj Urs at Srī Sanjeevarāj Urs' bungalow in Lakshmīpuram, the blessings of His Holiness with khillats, garlands with boqucts and phalamantrākshate were presented to the married couple by the agents of the Srī Mutt.

31st May 1936.—His Highness the Mahārāja's Birthday celebration commenced with pādapooja to His Holiness, as usual followed by the conferment of blessings of His Holiness along with khillats, garlands and boquets, tīrthams and phalamantrākshate. His Highness the Yuvarāja followed suit along with Prince Srī Jayachāmarāja Wodeyar Bahadur and performing pranāms was the recipient of His Holiness' blessings which were similarly conferred on Prince Srī Jayachāmarājendra Wodeyar preceded by the grant of tīrthams, garlands with boquets and khillats. Srī Rājakumār's and the Dewan's turn came next.

8th June 1936.—The couples aforesaid married on the 22nd and on the 25th of May obtained darshan of His Holiness at 2 o'clock in the afternoon and offering pranāms and sambhāvane, and were blessed with upadesham and blessings with phalamantrākshate.

23rd June 1936.—The Rāni of Gadwal Srī Ādilakshmidevi with her brother and Srī Jānaki Ammagāru, her sister-in-law, obtained darshan of His Holiness and was blessed with His Holiness' Upadesham for an hour and after receiving phalamantrākshate, returned to

Bangalore at 6–30 P.M. with His Holiness' leave. The visitors offered cash sambhāvane.

4th July 1936.—Chāturmāsya Sankalpa.

10th July 1936.—Prince Srī Jayachāmarāja Wodeyar's Birthday celebration. Presentation of His Holiness' blessings with khillats, phalamantrākshate, garlands, etc, by the Agents of the Srī Mutt.

5th August 1936.—Vidwat Bahumāna Sabha.

1st October 1936.—Visvarūpa Yāthre.

16th November 1936.—Preliminaries in connection with jeernoddhāram and renovation of the silver mantap enshrining the Deities in the Mutt, the renovation being carried out in the Palace by the most skilled artisans and engineers under the direct supervision of officials instructed to carry out the commands of His Highness the Mahārāja, with occasional supervision by Mahāvidwan Dharmādhikāri Srī Tiruvallur Srīnivasarāghavāchāriar, Honorary Superintendent, under instructions of His Holiness Srī Swāmijī.

Along with the Pratishthā Mahotsavam of the Mantap the following were also consecrated: Srī Lakshmī-Hayagrīva image prepared in Tirupathi, Srī Nigamāntha Mahādeshikar, Srī Nayanārāchāryar, Srī Periya Brahmatantra Swatantra Swāmi, Srī Vāgeesha Brahmatantra Parakālaswāmi, silver image of Srī Sudarshanālwar, Golden Saṭhāri of Srī Hayargīva Sannidhi.

The āgamic ceremonials were conducted by Srī Annāswāmi Bhattar and Srī Lakshmīkāntha Bhattar of Kalale.

Sabhānugna, Rakshābandhan of the Āchāryas, Ankurārpanam and Kalasha Sthāpanam.

17th November 1936.—Vāsthu Kalasha Stāpana, Vāsthuhoma. Paryagnikarana, Panchagavya Prokshana,

Chāyādhivāsa, Jalādhivāsa, Nayanonmīlanam, Saptadasha Kalasha Sthāpanam, Mānonmāna Prāyaschittam, Dhānyādhivāsa, Shayyādhivāsa and Agnipratishta.

18*th* *November* 1936.—Tatvahoma, Tatvanyāsa, Yantranyāsa, Shāntihoma, Poornāhuti.

19*th* *November* 1936.—Kumbhodvāsana, Pālikodvāsana, Kumbhaprokshana, Dānapanchaka for propitiation of Sūrya, Rāhu, Rājapanchaka.

Recitations of Srī Rig, Yajus and Sāmavedas, Srībhāshya, Srīmad Rāmāyana, Srīmad Bhagavadgīta, Srīmad Bhāgavatha, Srīmad Vishnupurāna, Srīmad Prabhandha, Srīmad Bhagavadvishaya, Srīmad Gīthā Bhāshya, Srīmad Mantrārtha, Srīmad Shāstra Bhāshya, Srīmad Pāduka Sahasrapārayanams.

Consecretion of the mantap in the presence of a large and distinguished gathering and public. The Bhagavath Arādhanam having taken place in the Kālakshepa Kootam, His Holiness arrived at the Sannidhi at about 9–15 A.M. having the Kumbha Prokshanam performed in the Yāgashāla for the consecrated images mentioned above. His Holiness having the Kumbha prokshanam of the mantap performed, himself installed the Deities exactly at the auspicious minute and performed Mangalārathi and conferred tīrtham on the members of the great assembly and held an Asthānam. After receiving the pranāms of the thousands of the gathering His Holiness bade them all sit down. Recitations of the Vedathrayam followed and Swasthivāchanam and Rājāshīrvādam were duly uttered. The audience had gandha, garlands, tāmboolam and dakshina served on it. With the bestowal of phalamantrākshate on the chief members of the assemblage His Holiness broke up the Asthānam and retired for his Mādhyānhikam and Ijyārādhanam.

11th June 1937.—Srī Ranganāthāchār, B.A., LL.B., Subordinate Judge, Bezwada, accompanied by his whole family obtained darshan and blessings of His Holiness.

18th June 1937.—Srī Chikkanna, through Srī Rāmaswami, got the images of Srīnivāsa wi.h Ubayanachchiars as a gift from His Holiness for being installed in the Srīnivāsa temple as Processional Deities in Vānivilāsa Mohalla, Mysore, which he had constructed and dedicated. (The Moolavigraha was brought from the temple at Tirumalasāgara village on the Hirode-Nagamangala Road, the Deity having had the Mangalāshāsanams of a number of Āchāryas. Srī C. S. Kuppaswāmi Iyengar, Deputy Commissioner, Mysore District, at the time, was mainly helpful to the said Srī Chikkanna in securing the image and transporting it to Mysore.)

19th June 1937.—Birthday celebration of His Highness the Mahārāja in the Durbar Hall of the Palace. Pādapooja to His Holiness by His Highness marked the commencement of the Durbar. The usual conferment by His Holiness of garlands and boquets, tīrtham, khillats and blessings, with phalamantrākshate followed. The next to receive phalamantrākshate was the Dewan.

23rd July 1937.—Chāturmāsya Sankalpa.

22nd August 1937.—Vidwat Bahumāna Sabha.

21st September 1937.—Visvarūpa Yāthre.

18th January 1938.—At 5 o'clock this evening the Dewan Saheb obtained audience of Srī Swāmijī for about half an hour and was blessed with phalamantrākshate.

4th March 1938.—In response to the prayer of Srī S. P. Rajagopālāchāryar, First Councillor, conveyed through Srī Shankara Iyer, His Holiness performed Bharanyāsam for the sake of his wife at 8 o'clock.

24th April 1938.—At 4-20 P.M. Lagnapatrika fixing the date of the marriage of Srīmad Yuvarājakumār Prince Srī Jayachāmarāja Wodeyar with Sou. Chi. Srī Sathyapremakumāri Devi, Princess of Charkhāri State in Northern India in a Panchakalashī mena with 13 plates of flowers and fruits and Suttuvīlya, escorted by full Palace escort with music, band, etc., was brought to the Mutt for being blessed by His Holiness. Srī H. L. Devaraje Urs, the bringer of the precious document, was accompanied by the heads of the various Palace Departments, the Ritwiks, Purohitas and Joysers. Placing the plates of flowers, fruits and Suttuvīlya before His Holiness in the Kālakshepa Kootam, Srī Devaraje Urs presented the Lagnapatrika in another plate. After being blessed by His Holiness with Mantrākshate, etc., it was then read aloud by Srī Josyer Venkatāchāryar in the midst of a small assembly called by His Holiness for the occasion and was placed before His Holiness who then conferred garlands and phalamantrākshate on the messengers.

29th April 1938.—A thousand champaka flowers were sent by the 'Zenana Sammukha' this morning to Srī Mutt for being offered to the Deity by way of archana by His Holiness.

13th May 1938.—Visit to the Palace at 11 A.M. by His Holiness for receiving pādapooja, preliminary to the marriage of Srīmad Yuvarājakumār Prince Srī Jayachāmarāja Wodeyar Bahadur. The usual procedure as on previous occasions followed.

15th May 1938.—At the marriage of Srīmad Yuvarājakumār Prince Srī Jayachāmarāja Wodeyar Bahadur at the Palace to-day khillats, garlands with boquets, previously offered to the Deities and blessings with

phalamantrākshate were conveyed with the Mutt and Palace honours and first class escort, and were offered to the couple at the appropriate moment by the accredited Mutt officials.

25*th May* 1938.—Birthday celebraiton of His Highness the Yuvarāja Srī Kantheerava Narasarāja Wodeyar Bahadur in the Palace attended by His Highness the Mahārāja and Srīmad Yuvarājakumār Prince Srī Jayachāmarāja Wodeyar. Pādapooja to His Holiness as usual was followed by the bestowal by His Holiness of khillats, garlands and boquets, tīrthams and phalamantrākshate according to custom.

8*th June* 1938.—Birthday celebration of His Highness the Mahārjāa began with the usual pādapooja to His Holiness and receipt of His blessings along with khillats, garlands, and boquets and tīrthams followed by phalamantrākshate.

12*th July* 1938.—Chāturmasya Sankalpa.

18*th July* 1938.—Birthday celebration of Srī Yuvarājakumār Prince Srī Jayachāmarāja Wodeyar in Lakshmīvilās thotti (in strict privacy). After sambhāvane to Srī Chāmundeswarī Ammanavaru, sambhāvane offered to His Holiness and receipt of His Holiness' khillats and Asheervadam through phalamantrākshate.

14*th August* 1938.—Vidwat Bahumāna Sabha in the afternoon. According to the prevailing custom, besides the Vidwāns and students of the Mahārāja's Sanskrit College, Mysore, the Oriental Library, Pundits of the Archæological Department, Vidwāns from the Districts and British Provinces, the recipients of Sambhāvane bestowed by His Holiness included Vidwāns and students of the Nanjangud Srī Shankara Mutt Pātasāla, the Nanjangud Srī Rāghavendra Mutt Pātasāla and the

Vidwāns and students of the Chāmarājanagar Sanskrit Pātāsalas and the students studying in the Srī Vedāntha Deshika Vihāra Sabha Pāthasāla of the Srī Mutt.

18th August 1938.—Commencement at Srī Kanchīpuram of the Avatārotsavam of "Srī Rāmānujadayāpāthram" tanian of Srī Vedāntha Deshikar, composed by Srī Periya Brahmatantra Swatantra Jeeyer.

21st August 1938.—From this date onwards His Holiness was pleased to sanction an annual grant of Rs. 300 to the Vidyodaya Sabha, a free residential home for students coming from distant places, studying in the High Schools and Colleges of the Capital, in response to the prayer of the office-bearers of the Sabha which has an investment of Rs. 15,000 and a building of its own endowed by Inamdar Srī V. R. Krishnaswāmy, B.A., and his son Srī V. K. Srīnivāsan, M.A. The building may be estimated at Rs. 40,000. The conditions under which His Holiness has made his gift are as follows:—

1. The grant should be added to the principal.
2. That the students benefiting by the aid of the Sabha should as far as possible conform—outwardly at least—to the "āchāram" and "sampradāyams" of the Srī Mutt such as "Oordhvapundradhāranam" on their faces, the regular performance of the Sandhyāvandanams and some decency in the matter of the preservation of the "Sikha".

22nd August 1938.—At the instance of Srī V. V. Srīnivāsa Iyengar, Advocate, Madras, Srīmān Ayya Krishna Tātāchāryaswāmi and others, the 6th Centenary celebration of "Srī Rāmānuja Dayāpāthram", a festival on a grand scale, had been organized to take place for ten days beginning from 18–8–1938 and concluding on 28–8–1938. In response to the prayer of the gentlemen

mentioned above (acting on a resolution formed by a most distinguished gathering, held in Kanchipuram on 21-5-1938 at Tooppil in the Sri Parakāla Mutt—a gift of Srī Jatābrahmachāri Vengipuram Aravāmadu Aiyangar, His Holiness Srī Swāmijī sent Mahā Vidwān Srī Atmakur Dīkshāchāryaswāmi to take part in the lectures, etc., organized there.

The Srīmukham which His Holiness had addressed to Srī V. V. Srīnivāsa Iyengar in connection with the celebration was carried in a big procession in a palanquin accompanied by Vedic and Divya Prabandham Goshties and was read by Srīmān Dīkshāchārya in the grand assemblage on 28-8-1938, previous to the presentation of Mangalāshāsanams blessed by His Holiness to the Sabha and khillats to Srī V. V. Srīnivāsa Iyengar.

10*th September* 1938.—Viswarūpa Yāthre.

10*th October* 1938.—His Holiness addressed a Srīmukham to His Highness the Mahārāja expressing his immense pleasure on Srīmad Yuvarājakumār Prince Srī Jayachāmarāja Wodeyar's taking the B.A. Degree and pronouncing Mangalāshāsanams on the Princely recipient.

His Holiness also sent the Honorary Superintendent with garlands, boquets and blessings through phalamantrākshate to be presented to the Prince in person in the Summer Palace.

6*th November* 1938.—A Santarpane having been caused to be performed in the Srī Mutt for the sake of His Highness the Yuvarāja's welfare by the Palace, immediately after Swasthivāchanam and Rajāsheervādam was over, His Holiness sent blessings with phalamantrākshate, garlands, boquets and prasādams through the Honorary Superintendent of the Mutt, to His Highness the Yuvarāja in his Palace, "Srī Chāmundi Vihār".

For Pārāyanam, Japam, etc., in connection with the same, conducted in the Palace from 26–10–1938 to 6–11–1948, Pundits were also deputed to the Palace by His Holiness.

7th November 1938.—Pādukāsahasram 'Sāttumurai' in Srī Vedāntha Desikar's Sannidhi at Melukote, as usual, was conducted by the Srī Mutt on the occasion of Srī Cheluvarāyaswāmi's visit for Mantappadi on the Avabhritham cf the Ashtatīrthotsavam, concluding the annual "Rājamudi" Utsavam.

28th December 1938.—Srī Gayāprasad, Palace Bakshi of Rewa (Central India), and Srī M. P. Subrahmanyaraje Urs obtained His Holiness' darshan and were the recipients of blessings and phalamantrākshate.

30th January 1939.—Srī S. Rangāchārlu, retired Inspector of Schools, and Srī B. V. Varadāchār, M.B.B.S., Retired Surgeon, had the privilege of "Bharārpanam" being offered on their behalf by His Holiness Srī Swāmijī.

29th May 1939.—His Holiness' presence at the Durbar Hall to confer blessings on His Highness the Mahārāja at the Birthday celebration. The usual pādapooja by His Highness and sambhāvane was followed by the bestowal by His Holiness of the tīrthams and garlands with boquet offered to Srī Hayagrīva and khillats and phalamantrākshate to His Highness the Mahārāja and to His Highness the Yuvarāja and Srī Yuvarājakumār Prince Srī Jayachāmarāja Wodeyar Bahadur. Srī Rājakumār, the Dewan and Sirdar Srī Lakshmīkāntharāje Urs were then the recipients of garlands and boquets and phalamantrākshate.

26th June 1939.—Her Highness Srī Mahārāni Srī "Lakshmīvilāsa Sannidhāna" sent trays of flowers for being offered to the Deity by His Holiness.

1st July 1939.—Chāturmāsya Sankalpa.

7th July 1939.—At the Birthday celebration of Srīmad Yuvarājakumār Prince Srī Jayachāmarāja Wodeyar Bahadur (Private Durbar) His Holiness' blessings, khillats, etc., were offered.

31st August 1939.—Vedaśāstra Vidwat Brāhmana Sabha.

22nd September 1939.—Srī M. T. Nārāyana Iyengar, M.A., and Srī V. Gopālaswāmy Iyengar and several others had darshan of Srī Swāmijī and after listening to a long Upadesham were blessed with phalamantrākshate by His Holiness before taking leave.

29th September 1939.—Visvarūpa Yāthre.

24th October 1939.—Srī K. R. Srīnivāsa Iyengar's visit to Srī Mutt and audience with His Holiness for Upadesham and receiving of His Hiolness' blessings and phalamantrākshate.

26th October 1939.—Janab Abdul Wajid Saheb on receiving the appointment of Revenue Commissioner at the hands of His Highness the Mahārāja, visited Srī Swāmijī and after a brief audience, was the recipient of blessings with phalamantrākshate at the hands of His Holiness along with garlands and Mangalāshāsanams for success in his new post and for further promotion.

29th October 1939.—Coimbatore Temple Committee Member Srī B. R. Janārdhana Setty had the privilege of obtaining His Holiness' darshan and blessings with phalamantrākshate.

4th November 1939.—Mr. T. Thamboo Chetty had the privilege of obtaining audience of His Holiness and blessings with phalamantrākshate.

5th November 1939.—Do. Srī Vijayarāghavāchāryar, Retired Circle Inspector of Schools, the author of many

Kannada translations of Srī Vedāntha Deshikar's works, for Upadesham and Mangalāshāsanam.

20th January 1940.—Srīmathi Lakshmiamma, wife of Srī Rangaswāmi Iyengar, late Prosecuting Inspector and daughter of Srī Komala Rangiengar, came to the Srī Mutt and having obtained the privilege of Srī Swāmijī's darshan and submitted a "Vignāpanāpatrike" offering a gift of Rs. 2,500 out of the interest accruing from it, desired that at the annual celebration of the Vedāntha Deshika Vihāra Sabha Mahotsavam in the Srī Mutt a Dolotsavam should be celebrated on the day of Sravana Nakshatram and a Santhrapane with eatables made of pure ghee offered to the Deity and the prasādam distributed among the gathering assembled for seva at the time. Along with this, the pious lady offered to the Deity a garland with Vyāghranakham set in gold to adorn the Deity in return for which she was blessed with a framed picture of Srī Kodanda Rāma by His Holiness with phalamantrākshate.

Sri Vedantha Deshika Vihara Sabha

A summary of the financial arrangements in this connection may now be mentioned.

A. Investments in Government (Deposits) under the head of Charitable Endowments—	Rs.
1. Srīmad Abhinava Ranganātha Brahmatantra Parakālaswāmigalavaru for the encouragement of Vishistādwaitha Vedāntha in "Vedāntha Deshika Vihāra Sabha" ..	25,000
2. Srī Tiruvallūr Srīnivāsarāghavāchar, late Honorary Superintendent, Srī Parakāla Mutt, Mysore, for the award of prizes to students with a view to encourage religious	

	Rs.
studies (in three instalments Rs. 1,000, Rs. 500 and Rs. 500)	2,000
3. Late Srī Srīnivāsa Iyengar, Retired Chief Engineer, Mysore Railways, for awarding prizes to the best successful candidates in the examination in the Vedāntha Deshika Vihāra Sabha in the Srī Mutt ..	1,000
4. Srī B. V. Varadāchār, B.A., M.B.C.M., Retired Medical Officer, for awarding prizes for Proficiency in the Vishistādwaitha Vedāntha Examination	1,000
Total ..	29,000
5. *Add* to this aforesaid, endowment by Srī Lakshamma earmarked for Dolotsavam and Tadīyārādhane with dakshine for at least one hundred persons on the Sravanam Star in connection with Srī Vedāntha Deshika Vihāra Sabha	2,500
Grand Total ..	31,500
Annual income ..	1,260

B. Endowments through landed properties—

1. (*a*) Srīmad Abhinava Ranganātha Brahmatantra Parakālaswāmigalu, Harathale village, Nanjangud Taluq, Vritties Nos. 1, 2, 4, 5

(*b*) Srī Pedda Narasimhacharyulu, Kāmalāpuram, Anegundi, Vritties Nos. as above 14,850

	Rs.
2. Srīmad Abhinava Ranganātha Brahmatantra Parakālaswāmigal	1,030
(a) Bommenahalli village, Krishnarajapur Taluk	18,000
Plus income ..	1,300
(b) Honaganahalli and Kanivekoppal (French Rocks Taluk) Vritties Nos. 4, 6, 7, 8	12,000
Plus income ..	800
(c) Magadlu, Heggadadevankote Taluk ..	10,500
Plus income ..	600
(d) Bidagalu village, Hosakote Taluk ..	10,500
Plus income ..	600
(e) Yandahalli, Mysore Taluk	12,000
Plus income ..	700
(f) Santhekasalagere village, Belur, Mandya District ..	
Hemmige village (major), Mandya District	80,000
Plus income ..	5,800
Grand Total (Landed property) ..	1,57,850
Plus income ..	10,800

Note.—This includes the following gifts:—

Donors:	Rs.
1. Srīmathi Komala Lakshmi Ammal	7,000
2. Srīmathi Alamelamma Pichamma ..	6,000

21*st January* 1940.—The aforesaid Srī Lakshmi Ammal made a further gift to His Holiness for the conduct of Tadīyārādhana in Koppal Srī Mutt of Rs. 2,500 out of the interest thereof (during Tulāmāsam) Rs. 2,500 *plus* income Rs. 240.

6th February 1940.—Srīmathi Kamalamma of Madras made an endowment of Rs. 2,000 for the development of Vedāntha Pātashāla in Kanchipuram Srī Mutt.

10th March 1940.—Demise of His Highness the Yuvarāja Srī Kantheerava Narasarāja Wodeyar Bahadur in Bombay at 2–30 in the night. One of the saddest events affecting Mysore and its people. Loss of a highly cultured, free, straightforward, modest, and unassuming personage, who had earned the esteem and respect of many international personalities, beloved of his peoples, who had also displayed unusually brilliant talents in administration during two brief periods to the greatest surprise and joy of his colleagues. Might well have filled the place of Viceroy and Governor-General of this vast Continent with its hoary culture and traditions.

14th March 1940.—Ashes in receptacle brought with due solemnity to Mysore for interment and the erection of the usual monument along side those of his ancestors in the 'Madhuvanam'. The usual Srīchoorna Paripālanam, etc.

19th March 1940.—His Holiness' visit to offer condolence and grant upadeshams, appropriate to the occasion, to allay in some measure at least the intense grief of the bereaved family, to His Highness the Mahārāja, Prince Srī Jayachāmarāja Wodeyar, to Her Highness the Yuva Mahārānī and to the grief-stricken daughters of the deceased.

His Holiness deposited in the Mysore Government Rs. 37,500 out of the four per cent. (special) annual interest accruing loan from which

(*a*) the Srī Mutt at Kanchipuram—a gift of Srī Jatabrahmachāri and

(*b*) the temple of Srī Rāma—a gift of Pattanna Thāthāchāryar at Dhanushkodi—have to be maintained.

22nd March 1940.—'Shubhasweekāram' by Prince Srī Jayachāmarāja Wodeyar Bahadur, the 12th day after His Highness the Yuvarāja's demise. The usual khillats, garlands and boquets offered to Srī Hayagrīva and blessings sent by His Holiness were presented to the Srī Yuvarājakumār by the Honorary Superintendent Srī Mahāvidwān Dharmādhikāri Srī Thiruvallūr Srīnivāsa Rāghavāchāryar immediately after the former had offered the usual sambhāvane.

23rd March 1940.—Adhyayanotsavam, "Karapamkodam" as usual with His Holiness at the Srī Sannidhi of Srī Prasanna Krishnaswāmi at the conclusion of which His Holiness conferred His blessings with the usual accompaniments such as tīrthams, garlands with boquets, khillats and phalamantrākshate to the Princely Heir.

6th April 1940.—'Huzur Sammukhada' Bakshi Srī M. P. Subrahmanyarāje Urs and Srī Thimmappāji Urs, son of late Srī Amildar Krishne Urs, accompanied by the members of the Zenana, visited the Srī Mutt at 8-45 P.M. with plates of fruits, flowers, etc., had darshan of the Deity while His Holiness was engaged in 'Tiruvārādhanam' and having been blessed with tīrtham by His Holiness, accompanied him to the Kālakshepa Kootam and sat down after making pranāms to listen to the upadesham of His Holiness for about an hour, and took leave after being blessed with garlands, etc., and phalamantrākshate.

9th April 1940.—His Holiness received the large plate of various fruits at 5-15 P.M. sent by His Highness the Mahārāja for being offered to the Deity.

1st June 1940.—Ditto.

16th June 1940.—Birthday celebration of His Highness the Mahārāja in the Durbar Hall as usual with His Holiness' presence for conferring blessings, tīrtham,

garlands, khillats, etc., with phalamantrākshate after receiving pādapooja. After conferment of blessings, etc., on His Highness the Mahārāja and Prince Srī Jayachāmarāja Wodeyar Bahadur, the Rājakumār, the Dewan and Sirdar Srī Lakshmīkāntharāje Urs were the recipients of garlands and blessings of phalamantrākshate at the hands of His Holiness.

14*th July* 1940.—His Holiness having formed the idea of opening a Vidyāsākha in the Srī Mutt as early as 1927 as also the idea of forming the Vedāntha Deshika Vihāra Sabha and put it into immediate operation, acquainted His Highness the Mahārāja with his estimable purpose and obtained his ready approval, expressed through the Huzur Secretary, No. 3,894, dated 19–10–1927.

Towards this end His Holiness set apart Rs. 2,000 per annum till the end of 1933 to carry out the objects in view. Finding the inadequacy of the amount His Holiness in 1933 sought His Highness' approval for earmarking an additional amount of Rs. 1,000 per annum and bring up the total to Rs. 3,000 to be spent out of the tasdik amount of Rs. 30,000 that is, a tenth of the grant. For this also His Highness the Mahārāja signified his ready approval (No. 130, dated 28–8–1933 of Office of the Huzur Secretary).

At that rate by the end of 1938–39 a total amount of Rs. 29,167 had accumulated out of which an amount of Rs. 16,233–5–10 had been spent leaving a balance of Rs. 12,943–10–2. Out of this balance was brought up an amount of Rs. 11,900 was added to a further sum of Rs. 13,100 being the proceeds of the sale of Pura and Ambigarahalli lands thus bringing it up to Rs. 25,000 by 5–7–1940.

[A further sum of Rs. 1,500 was added to the above sum on the 10th of August 1945 being the amount held in abeyance out of the sale value of the aforesaid villages (see Order dated 13–2–1945, Muz. Commissioner).]

The whole amount of Rs. 26,500 carrying an interest of 4% (Government) has become an endowment and has been accepted as "Charitable Trust Endowment". A further addition was made to the endowment by way of the interest of Rs. 600 per annum on Rs. 4,800 being the proceeds of the purchase of Nagasettyhalli, Magadi Taluk, Bangalore (14–7–1947). Thus, the amount at the disposal of Vidyāsākha of the Mutt amounted in total to Rs. 31,300 bringing an annual income of Rs. 1,252. Add to this Rs. 250 per mensem out of the tasdik amount. Thus the monthly expenses on the Vidyāsākha have amounted to Rs. 355.

The objects of the endowment are stated to be as follows:—

1. The establishment and conduct of a Sanskrit Pāthasāla in the Srī Mutt.

2. The granting of scholarships to them and to enable them to meet further expenditure.

3. Salary to Pundits engaged for teaching them.

4. The addition of new books to the library of the Srī Mutt.

5. The printing and publication of new granthas and by this means the propagation of Veda Vidya, Shāstra Vidya, Vedāntha Vidya, etc., enabling the advanced scholars to go out for spreading the knowledge of the above in the existing Shākhā Mathas and other Shākās proposed to be started for the achievement of the above objects.

19*th July* 1940.—Chāturmāsya Sankalpa.

At the conclusion of the 'Panchashānthi' this afternoon Srī K. Basavarāje Urs, having previously sent several plates of fruits, flowers, betel leaves, turmeric, kunkum, etc., to His Holiness for nivedanam to God, himself turned up and having obtained darshan performed deep obeisance and made to His Holiness a presentation of the book which he had written on his experiences during his recent foreign travels, His Holiness accepting the gift appreciated the enterprise and sense of service to the public of the writer and conferred phalamantrākshate on the devotee.

3*rd August* 1940.—At 9 o'clock in the night the Great 'Rājarshi' of modern times started on his journey to Paramapādam. Three hours before the fateful event, the condition of the monarch having become known to His Holiness who was engaged at worship in the sannidhi, in accordance with a prayer previously made by His Highness, His Holiness the Swāmijī offered Bharārpanam on behalf of the dying monarch to Lord Srī Hayagrīva and Srī Lakshmīnārāyana and caused the fact to be communicated to His Highness to offer him peace in his last journey. During his short life, the great Ruler had not only built for himself a niche in the heart of every one of his subjects but commanded the love, esteem and reverence of every considerable person in the international world. A thoroughly constitutional monarch, he was as much full of compassion to the toiling masses as he was dear to his immediate servitors, ever engaged in conceiving new projects, calculated to promote the economic, cultural and moral well-being of his subjects. By his search for truth and knowledge of the philosophical teachings of the Upanishads, he had come to be ranked among the Rājarshis of ancient times

His understanding of the arts, engineering, architecture and proficiency in music were as thorough as was his knowledge of modern constitutions. To his English friends of all grades he was a source of awe, reverence and inspiration. In every way, he was an ideal Sovereign for all times and for all regions of the earth.

4*th August* 1940.—At 6–30 A.M. the rites in connection with the funeral commenced with the decorating of the temple which enshrined the great soul with Thomala, Nīraji, Parivattam, Tulasi, Srīgandh, Nāmam and Srīchoornam, etc., sent by His Holiness and offering of the maryādas also from Srī Prasanna Krishnaswāmi's temple—other maryādas sent by His Holiness having been reserved for the Srīchoorna Paripālanam.

The funeral procession started at about 9 A.M. headed by the Heir-Apparent to the Throne, Yuvarājakumār Srī Jayachāmarāja Wodeyar Bahadur, followed by the Dewan, the Members of Council, the Heads of all the Departments, the Private Secretary, European officials, the Palace officials and thousands of citizens, the route being lined by the men, women and children with floods of tears wetting their clothes. So popular and beloved was he amongst all classes of his people. By 1 o'clock the obsequies for the day were concluded.

11*th August* 1940.—His Holiness' visit to the Palace this morning, the 9th day of His Highness' demise, to offer condolence and console the Royal Family. The mourners were all assembled at the "Karandashāla". Srī Jayachāmarāja Wodeyar Bahadur, the Heir-Apparent, Her Highness the Mahārānī of Lakshmīvilāsa Sannidhāna, Srī Kempucheluvājammanniavaru, Her Highness the Yuvarānī Srī Sathyaprema Kumāri Devi, etc., and the Arasu Noblemen of the Royal Family. Referring to the

huge responsibility which devolved now on his shoulders, His Highness Srī Jayachāmarāja Wodeyar was to bear that responsibility with a sense of dutifulness—His Holiness said, in the course of his upadesham—having been called upon by God to assume it, and master his feelings and sorrows. His Highness should know that the sorrow was not only his, but was that of seven million sharers. He had the example of his father, his Royal uncle the Rājarshi, and student of history as he himself was, he knew the way of life of every one of his great ancestors. He had also a loyal band of officials under him whose responsibilities had now increased as His Highness' were. Even for reducing the sorrows of his subjects His Highness should give up his and cheer them up by undertaking his responsibilities with energy and resoluteness. Thus, his rule would be successful, prosperous and serve as an example to the world. After a quarter of an hour's upadesham His Holiness left, bringing solace and comfort to the numerous listening mourners who had been crushed by their sorrow. His Holiness was back in the Srī Mutt at 10–45 A.M.

12*th August* 1940.—In the evening Sirdar Srī M. P. Subrahmanyarāje Urs had darshan of Srī Swāmijī for about ten minutes to receive His Holiness' instructions regarding the ceremonies, etc., for the deceased monarch. Later at 5 o'clock the Dewan had audience with His Holiness for about ten minutes to receive instructions from His Holiness regarding the Palace, the Government, etc., in the immediate and distant future.

14*th August* 1940.—"Shubhasweekāram" by His Highness the Mahārāja Srī Jayachāmarāja Wodeyar Bahadur after the conculsion of the last of the funeral rites of the 12th day in the Kalyānamantap Durbar Hall,

in the presence of the members of the Royal Family, the Arasu Noblemen, the Dewan, Councillors, the Palace officials, the Vaidika officials, the Dharmādhikāris, Ritwiks, Purohits, etc. After offering Sambhāvane to Srī Chāmundi, His Highness offered Sambhāvane to His Holiness the Swāmijī. Phalapooja by Purohits was the next item in the programme, followed by their own offer of phalams, pushpams, etc. This was followed by the offer of garlands, boquets, pānsupāri and rose water and khillats by the Rājakumār, Khāsa Aliyandaru Srī Sirdar Lakshmīkāntharāj Urs and the Rājabandhus. The khillats, garlands and boquets and phalamantrākshate sent by His Holiness were then offered to His Highness. Khillats, etc., by other Mutts and temples came next, and these last were followed by offers of pushpams and phalams by the other purohits, ritwiks, Dharmādhikāris and Vidwāns.

His Holiness then repaired to Srī Prasanna Krishnaswāmi's temple and performed sevas in all the sannidhis. In the evening 'Thodakkam' for Vedic and Prabandha pārāyanams, kālakshepam, etc., took place in Srī Prasanna Krishnaswāmi's temple in front of Srī Bhāshyakār's Sannidhi where the Deity had been installed. The functions commenced as usual with the offer of sambhāvane to His Holiness.

15*th August* 1940.—Commencement of the Adhyayanotsavam at Srī Prasanna Krishnaswāmi's temple attended by male members of and those connected with the Royal Family. The 'Karupamkodam' Mahotsavam now started; and wending its way through the streets of the Fort reached the Palace where in the Kalyāna Mantap Srī Prasanna Krishnaswāmi had been installed. His Holiness had arrived here by that time and had stationed himself

in front of the Deity. His Highness the Mahārāja now arrived and had darshan and seva of the Deity. Mangalārathi having been offered to the Deity, His Holiness gave the start to the Drāvida Vedapārāyanam. Āchārya-sambhāvane having been offered duly, Sāttumurai and teertha viniyogam with the placing of the Srī Shadagopam over the heads of His Holiness, His Highness and the assembled Vaidīkas and Laukikas.

The reading of the "Charama Shloka" followed next. After it was read out, it was submitted to His Highness who, having received it with both hands and pressed it to his eyes placed it at the feet of the Deity with the help of the Archaka.

His Holiness was then conducted to the part of the hall which had been screened off from the rest. There His Holiness received pādapooja at the hands of His Highness and as usual bestowed tīrthams, garlands with boquets, khillats as sambhāvane and phalamantrākshate. Srī Rājakumār and Sirdar Srī Lakshmīkāntarāje Urs were then the recipients of tīrtham and garlands with boquet and phalamantrākshate at the hands of His Holiness. The small assembly having now emerged out of the screened portion, the ladies of the Zenana headed by Her Highness Srī Lakshmīvilāsa, Her Highness Srī Mahārānī, Srī Mahārājakumāris, the Princesses and others performed pranāms to His Holiness and received tīrthams, garlands and phalamantrākshate and retired. The screen was then removed. The male members connected with the Royal Family with other Arasu Noblemen received tīrthams, garlands and phalamantrākshate. The Palace officials, the Vaidikas and Laukikas were then blessed with phalamantrākshate by His Holiness.

His Holiness then took his departure and was back at the Srī Mutt by 11–45.

19th August 1940.—At 2 o'clock this afternoon Srī Sirdar Devarāj Urs and Srī Lakshmīkāntharāje Urs, maternal uncles of His Highness the Mahārāja Srī Jayachāmarāja Wodeyar Bahadur, had darshan of His Holiness and after some important consultations, took leave of His Holiness after being blessed with phalamantrākshate.

At 7 o'clock in the evening Palace Assistant Secretary Srī M. Rama Rao, Zenana Sammukhada Bakshi Srī Sirdar M. P. Subrahmanyarāje Urs, Dharmādhikāri Srī Nārāyana Sāstri, Josyer Srī Venkatāchār, Karur Josyer Srī Gopālāchāriar came to the Mutt and having held consultations with regard to the date and hour auspicious for the Pattābhisheka Mahotsavam of His Highness the Mahārāja obtained from His Holiness his approval of the date 8–9–1940 Sunday and Dhanurlagnam as most suited and returned after being blessed with phalamantrākshate.

20th August 1940.—At 4 o'clock this afternoon Srī Rama Rao, Assistant Secretary, Palace, obtained darshan of His Holiness and had some further consultation with regard to the lagnam of His Highness the Mahārāja's Pattābhisheka Mahotsavam.

22nd August 1940.—At 4–30 this afternoon the Lagnapatrika of His Highness the Mahārāja's Pattābhisheka Mahotsavam was brought to the Mutt in a panchakalashi mena escorted by all Palace honour and Palace officials. On being submitted to His Holiness after pranāms by the bringers, the Jois Srī Venkatāchāryar rose and standing read out clearly and slowly the Lagnapatrika and placed it before His Holiness; who pronounced his blessings, but who suggested that from

12 days before the Mahotsavam a special shānthi had better be performed. Acting on the suggestion of His Holiness the Secretary instructed Srī Josyer to stay and obtain from His Holiness instructions as to the details to be observed with regard to the performance of the shānthi and report to him forthwith. The visitors had phalamantrākshate and garlands conferred upon them and having performed pranāms again, took leave of His Holiness.

26th August 1940.—This afternoon Srī Sirdar M. P. Subrahmanyarāje Urs had darshan of His Holiness in the Mutt.

In the evening Her Highness Srī Dowager Mahārānī sent a plateful of choicest flowers to His Holiness for being offered to the Deity by way of archana.

2nd September 1940.—His Holiness the Swāmijī went to the Palace and as a preliminary to the coming Pattābhishekotsavam blessed His Highness the Mahārāja with a long and earnest upadesham as regards the onerous duties that lay before His Holiness quoting from the Shāstras and Purānas examples of righteous Kings of Bharatha Khanda in the past and also the more recent examples of His Highness' ancestors and enjoining the young Ruler to follow in their footsteps and make his rule long, memorable and exemplary. His Highness warmly thanked His Holiness for his upadesham and promised to endeavour to do his best to fulfil the expectations of his Paramāchārya. The interview lasted 45 minutes. The meeting was of a private character and was held in the Karandasāla.

7th September 1940.—At 8–15 A.M. His Holiness was escorted to the Palace to receive the pādapooja as a preliminary to the Pattābhishekotsavam fixed to take

place on the morrow. The usual formalities having been gone through, His Holiness conferred his blessings on His Highness preceding them with tīrthams, garlands and boquets, khillats and phalamantrākshate.

The Rājakumār Prince Srī Desharāje Urs and Sirdar Srī Lakshmīkāntharāje Urs were the other recipients of blessings and phalamantrākshate at the hands of His Holiness.

8*th September* 1940.—Pattābhisheka Mahotsavam was celebrated with the greatest pomp and enthusiasm in the morning at Tulālagnam according to the Sāstraic injunctions. After this the khillats, garlands and phalamantrākshate sent by His Holiness, conveyed in State with a grand escort in a panchakalashi mena with music, band, etc., were offered to His Highness the Mahārāja on the Throne by the Mukhāmi of the Srī Mutt.

12*th September* 1940.—At 4 o'clock this afternoon His Holiness visited the Palace to confer upadesham on Her Highness the Dowager Mahārāni Srī Lakshmīvilāsa and pointed out to her the need on her part to extend her maximum support and benefit of advice to the young Mahārāja on all matters and to regard herself as the guardian of the Throne, its dignity and strength and enjoined on her the need of being perpetually prayerful for the prosperity of the State and long life of His Highness the Mahārāja Srī Jayachāmarāja Wodeyar Bahadur. The visit was of a semi-private character.

24*th September* 1940.—Srīmathi K. Lakshmiamma, wife of late Chief Engineer Srī K. Srīnivasa Iyengar, residing in 'Jaya Vilas', North Road, Basavangudi, Bangalore, made a gift of Rs. 600 towards the construction of two additional rooms in the Srī Mutt at Thirumalai Hills.

13th October 1940.—Closepet Assistant Commissioner Srī Rangaswāmi Iyengar and retired Police Inspector Srī Venkatavaradāchār obtained darshan of His Holiness and had the privilege of listening to an upadesham from His Holiness after which they were blessed with phalamantrākshate.

15th October 1940.—Dewan Saheb and Muzrai Commissioner Janab Abdul Wajid Saheb obtained darshan of His Holiness and after a brief interview with and upadesham from His Holiness received phalamantrākshate before leave taking.

16th October 1940.—Srī H. D. Puttaiya, Amildar, transferred to Mandya Taluq, accompanied by his whole family obtained darshan of the deity and His Holiness in the evening and received blessings and phalamantrākshate.

19th October 1940.—Srī Kolli Rāmāchār, President of "Srī Madwasiddhānta Prakāshini Sabha" of Raichur had darshan of His Holiness and received a decent subscription in aid of the Sabha from His Holiness and took leave after receiving the Mangalāshāsanams for the future of the Sabha and himself phalamantrākshate.

Srī M. N. Ānandālwār, Personal Assistant to the Muzrai Commissioner, had darshan of Srī Swāmijī and after being favoured with an illuminating upadesham received His Holiness' blessings and phalamantrākshate before taking leave.

5th November 1940.—Srī Dāsa Ishwarayya and Srī Lakshmayya, sons of the late Srī Dāsa Krishnayya of Hindupur, paid to the Srī Mutt the balance of Rs. 200 remaining to be paid out of Rs. 500 promised by the said Srī Dāsa Krishnayya as a permanent endowment out of the income accruing to which the donor had

expressed his desire to have a "Ratnadolotsavam" on the annual "Tirunakshatram" of Srī Vedāntha Deshikar in the Srī Mutt performed.

7th November 1940.—Srī Ādilakshmiammagāru, Rāni of Gadwal, while sending for His Holiness' acceptance and conferment of blessings the "Lagnapratika" for taking her daughter's son Srī Rāja Krishna Rao Bhoopal in adoption on 19–11–1940, through Vidwan Harathi Deekshāchāryar, offered khillats and cash sambhāvane. The bringer, as usual received khillats and phalamantrākshate.

20th November 1940.—"Tadīyārādhane" in the Srī Mutt on account of the adoption ceremony referred to above at the Rāni's expense.

30th November 1940.—Visit for darshan of His Holiness by Srī Seshagiri Rao, Engineer, Irwin Canal Division.

Visit twice of Srī M. P. Subrahmanyarāje Urs.

7th December 1940.—The "Srīmukham" of His Holiness to Srī Krishna Rao Bhoopal, the heir-apparent to Gadwal Samsthānam, taken in adoption by the Srī Rāni, was taken in procession in a palanquin and was read in the midst of solemn ceremony in a special Durbar held for the purpose. Srī Rāni herself in person arranged for sambhāvane being offered in the Durbar.

12th January 1941.—At the request of Srī V. V. Srīnivāsa Iyengar, Advocate, Madras, His Holiness sent prasādam with silk cloth and a lace handkerchief to be conferred on him at the Adhyayanotsavam of his wife through the Mutt Prabandha Vidwān Srī Dooshi Srī Krishnamāchāryar.

15th Fevruary 1941.—Srī Ramaswāmy Aiyar, Engineer, Krishnarajasagar, had darshan of His Holiness and was favoured with upadesham lasting over an hour

and a half at the end of which the fortunate devotee received phalamantrākshate with blessings.

27th February 1941.—His Holiness' visit to Srī "Chāmundi Vihār", residence of the late His Highness the Yuvarāja Srī Kantheerava Narasarāja Wodeyar Bahadur to receive pādapooja at the hands of His Highness the Mahārāja Srī Jayachāmarāja Wodeyar Bahadur at the conclusion of the first annual ceremony of the former and the conferment of blessings on His Highness the Mahārāja by His Holiness, after the usual bestowal of thīrthams and garlands and boquet previously offered to Srī Lakshmi-Hayagrīva as also khillats. His Highness the Mahārāja offered sambhāvane and khillats.

17th May 1941.—Khillats and Sambhāvane offered to His Holiness by the Rāni of Gadwal Srī Ādilakshmi-ammagāru on the occasion of "Pattābhishekam" of her adopted son Srī Krishna Rao Bhoopal were received this day at the Srī Mutt.

23rd May 1941.—At 5–15 P.M. this evening two "Lagnapatrikas" of the marriages of two of the sisters of His Highness the Mahārāja were brought to the Srī Mutt with all the Palace honours as usual in a Panchakalashi Mena by the Palace officials with band, music and plates of fruits, flowers, etc., numbering 26 in all. The party as a whole, placing the plates in front of His Holiness in the "Kālakshepa Kootam" was asked to sit down by His Holiness. The Jois then stood up, read out the two "Lagnapatrikas" and placing them in two different plates presented them to His Holiness. His Holiness then gave his blessings to the Lagnapatrikas which were inserted in two different Kinkob bags. The members of the party were all blessed with garlands and phalamantrākshate. His Holiness assured them that the

auspicious functions would be blessed by Srī Hayagrīva and Srī Lakshmīnārāyana.

1. The first marriage was to take place on 12-6-1941 between Chi. Sou. Srī Rājakumāri Srī Vijayalakshmi Ammanniavaru, His Highness' first sister and Chi. Srī Pradyumna Singhji, Thakur Saheb of Kotda Sanghani.

2. The second to take place on 18-6-1941 between Chi. Sou. Srī Yuvarājakumāri Srī Jayachāmundi Ammanniavaru, His Highness' third sister and Chi. Srī Mahārāja Srī Sawai Brajendra Singh Bahadur, His Highness the Mahārāja of Bharatpur.

The Assistant Private Secretary Sri Rama Rao and the Durbar Bakshi Srī H. L. Devarāje Urs, the bringers of the auspicious Patrikas, were also blessed with khillats of a pair of shawls each when receiving phalamantrākshate. The plates of fruits, etc., were all offered to the Deity.

11*th June* 1941.—As a preliminary to the marriage of Chi. Sou. Srī Yuvarājakumāri Srī Vijayalakshmi Ammanniavaru on the morrow, His Holiness received pādapooja at the hands of His Highness the Mahārāja at the Durbar Hall upstaris and blessed him with tīrthams, garlands with boquets, khillats and phalamantrākshate. The last were also sent to Her Highness the Mahārānī and the Royal bride inside the Zenāna.

12*th June* 1941.—Celebration of the marriage of Chi. Sou. Srī Rājakumāri Srī Vijayalakshmi Ammanniavaru with Chi. Srī Pradyumna Singhji, Thakur Saheb of Kotda Sanghani, with great pomp and solemnity in the Kalyānamantap, Palace.

16*th June* 1941.—Pādapooja to His Holiness, as above, in the Palace preceding the marriage of Chi. Sou. Srī Yuvarājakumāri Srī Jayachāmundi Ammanniavaru on

the morrow attended with the bestowal of His Holiness' blessings, etc., as usual.

18*th June* 1941.—Celebration of the marriage of Chi. Sou. Srī Yuvarājakumāri Srī Jayachāmundi Ammanni-avaru with Chi. Srī Mahārāja Srī Sawai Brajendra Singh Bahadur, His Highness the Mahārāja of Bharatpur, with all pomp and solemnity in the Kalyānmantap, Palace.

8*th July* 1941.—Chāturmāsya Sankalpa. The Pancha-shānthi this afternoon in the Srī Mutt was very largely attended by representative Laukikas. Srī K. Basavarāje Urs obtained special darshan at 5 o'clock of His Holiness to whom he brought quite a large number of trays of fruits, flowers and flower garlands for being offered to the Deity at the evening worship. He was the recipient of blessings with phalamantrākshate.

14*th July* 1941.—Brithday celebration of His Highness the Mahārāja in the Durbar Hall, as usual, commenced with pādapooja to His Holiness and offer of sambhāvane. Bestowal by His Holiness of tīrthams and prasādam, garlands, boquets, previously offered to the Deities to His Highness, who having been clothed with shawls, received the garlands and boquet with blessings and phalamantrākshate and returned a few steps enabling Rajakumār Colonel Srī Desarāj Urs, Sirdar Srī Lakshmī-kāntharāj Urs and Dewan Srī N. Mādhava Rau to perform pranāms and receive garlands at the hands of His Holiness.

10*th August* 1941.—The annual Vidwat Bahumāna Sabha attended by 246 pundits including those from Nanjangud, Chamarajanagar, Melkote, etc. The number of advanced candidates who presented themselves for being examined and took part in the Vākyārthams, etc.,

along with the pundits to receive training may be given as follows:—

Shāstrams	Number of candidates
Rig Veda	26
Krishna Yajurveda	31
Sukla Yajurveda	9
Sāmaveda	12
Smārtha Prayoga	1
Vyākarana	19
Nyāya (Naveena)	10
Prācheena Nyāya	2
Poorvameemāmsa	1
Vishistādwaita	1
Jyotisha	14
Tazik	2
Sāhitya	25
Vaikhānasa	7
Pancharāthra	7
Saivāgama	3
Total from Mysore	160
Total from abroad	40
Students studying in the Sanskrit Pātasāla in the Srī Mutt ..	33
TOTAL ..	233

Thus the Sabha was composed of 479 men participating in the work of the grand sabha. The amount of sambhāvana distributed may be stated as Rs. 2,158.

3rd September 1941.—"Pattābhishekam" of the Sacred Horse in the Palace: sambhāvane to His Holi-

ness after the same had been offered to Srī Chāmundi and Srī Durgādevi.

30th September 1941.—Annual celebration of Srī Vedāntha Desikar's Tirunakshatram with the usual pomp and solemnity after ten days' previous pārāyanams of the following Granthas:

1. Srī Lakshmīnārāyana Hridaya (in connection with Dasara).
2. Srī Vishnupurānam.
3. Srīmad Rāmāyanam.
4. Srīmad Bhāgavatham.

Besides the above mentioned Granthas the following selections from Srī Vedāntha Desikar's numerous works were also taken up in full for pārāyanam:

Srīmad Rahasyathrayasāra Paramatha Bhanga, Tathwa Teeka Niksheparaksha, Tathwamukthā Kalāpa, Sarvārtha Siddhi, Shatadūshani, Subhāshita Nivi, Vedārtha Sangraha, Meemāmsā Pāduka, Saccharithra Raksha, Seshwara Meemāmsā, Nyāyasiddānjana, Pancharatna Raksha, Rahasya Raksha, Prapanna Saubhāgya Stuti, Hamsa Sandesha, Pādukāsahasra.

A part of the expenses incurred in this connection has been met out of incomes accruing from the following permanent endowments:

			Amount Rs.	Interest Rs.
1.	Srīrangāchār of Chitaldrug	..	1,000	40
2.	Peravali Singamma ..	..	595*	80
3.	Srī Chattri Subbanna ..	..	300‡	30
4.	(*a*) Srī Mākam Krishnayya	..	300	

* 3/4ths vritti of Kalludevanahalli, Nagamangala Taluk.

‡ Portion of aforesaid Kalludevanahalli.

	Amount Rs.	Interest Rs.
(*b*) Bhoopālam Lakshmīnārāyaniah	50	
(*c*) Srī Dāsāyee Krishnayya ..	300	
(*d*) Srī Mākam Venkatarāmiah ..	200	
(*e*) Srī Dāsāyee Gangādharayya	200	
(*f*) Srī Dāsāyee Gowramma ..	100	
(*g*) Srī Haridas Dāsāyee Ādilakshmi-Narāyanaiah ..	75	
TOTA[L] ..	1,225	150
Doddegowdanakoppal Village, Seringapatam Taluk, No. 16 full and half of No. 10 Vritti—		
(*h*) Srī Lakshmiah, son of Srī Dāsāyee Krishniah ..	200	10
(*i*) Srī C. K. Ādinarayana Setty, Jeweller, Bangalore Cantt.	1,000	
Doddegowdanakoppal village of No. 9 Vritti		80
(*j*) Srī Dāsāyee Rājamma ..	200	10
TOTAL Rs. ..	3,625	250

6th October 1941.—The Rānī of Ātmakur (Hyderabad) Srī Bhāgya Lakshmiammagāru and her adopted son Rāja Srī Someswara Rao Bhoopāl with their retinue were blessed with Srīpāda tīrtham and offered cash sambhāvane with kihllats.

The Rāja's natural father Srī Ananthareddigāru also offered cash sambhāvane.

The party had their dinner in the Srī Mutt after which they received phalamantrākshate and blessings.

12*th October* 1941.—Srī K. V. Anantharāman, Revenue Minister, had his audience of His Holiness Srī Swāmijī and was blessed with garland and phalamantrākshate.

17*th March* 1942.—Executive Engineer, Krishnarajasagar, Srī K. Rāmaswāmi Aiyar, had darshan and enjoyed the privilege of listening to an upadesham of His Holiness and was blessed with garland and phalamantrākshate.

22*nd April* 1942.—His Holiness sent khillats to Chi. Gopālarāje Urs (adopted son of Srī H. L. Devarāje Urs, Durbar Bakshi) on the occasion of his Upanayanam along with his blessings with phalamantrākshate.

23*rd April* 1942.—In response to a request from Srī V. V. Srīnivāsa Iyengar, Advocate, Madras, His Holiness sent Rs. 100 (insured cover) for the celebration of Srī Pādukāsahasra Sāttumurai and the distribution of sambhāvane at Tooppil Srī Mutt to pundits, out of Srī Vedantha Deshika Vihāra Sabha funds.

25*th April* 1942.—Amātya Shiromani Mr. T. Thamboo Chetty's visit to Srī Mutt for darshan of His Holiness in the evening and for some important consultations.

27*th April* 1942.—Commencement of annual Srī Vedāntha Deshika Vihāra Sabha.

29*th April* 1942.–Lagnapatrika announcing the (second) marriage of His Highness the Mahārāja with Chi. Sou. Srī Thripurasundari Ammanniavaru fixed to take place on 6–5–1942 was brought to His Holiness and submitted privately to be blessed by His Holiness, the conveyors being Srī Bālananjarāje Urs, Srī Guru Dutt, Srī H. L. Devarāje Urs and two other Palace officials who came

with 13 plates of fruits, flowers and other shubhadravyams and placing them in front of His Holiness performed pranāms were asked to sit down. Srī Guru Dutt, the Assistant to the Private Secretary, then stood up and read out the Lagnapatrika and submitted it to His Holiness who having pronounced his blessings, conferred khillats and garlands on Srī Guru Dutt, Srī Devarāje Urs and Zenāna Sammukha Bakshi and the Munib of Motikhāna with blessings and phalamantrākshate.

6th May 1942.—His Highness the Mahārāja's marriage (in a private Durbar) in the Kalyānamantap at the conclusion of which, after saptapadi His Holiness' blessings and khillats, garlands, etc., previously offered to Srī Hayagrīva and Srī Lakshmīnārāyana were offered to Their Highnesses Srī Mahārāja and Srī Mahārānī.

7th May 1942.—In connection with Srī Vedāntha Deshika Vihāra Sabha, Vidwat Bahumāna Sabha in the afternoon.

By 2 o'clock the Sabha had assembled in the hall before Srī Hayagrīva Sannidhi. It was mostly composed of Srīvaishnavas, of course. At the outset Srī Neelāthanahalli Narasimhāchārya read an address in the form of poetry composed for the occasion on behalf of the Sabha. In reply to this, His Holiness delivered a most illuminating upadesham lasting fully an hour and a half. It was followed by the reading of the report of the working of the Sabha for the year by Mahāvidwan Srī Tiruvallur Srīnivāsa Rāghavāchāryar, the Honorary Superintendent of the Srī Mutt. Swasthivāchanam and Mahārājāsheervādam followed after the distribution of gandha, pushpa, thāmboolams.

His Holiness then awarded prizes to the candidates who were successful in the examinations conducted since

27–4–1942 and concluded on 5–5–1945. 13 Pundits had been engaged as Examiners while the examinees numbered 47, the passed candidates being 45. The applicants were, however, 79. The prizes ranged from Rs. 100 to Rs. 8 including books, the total amounting to Rs. 1,643.

29th June 1942.—His Holiness sent khillats and phalamanträkshate to Srī Rājamanthrapraveena S. P. Rājagopālāchārya, Revenue Minister, Gwalior, to be presented to his second daughter Chi. Sou. Lalithamma by way of blessings to her and the bridegroom on the occasion of her marriage (coming of on 1–7–1942) with Chi. Srī V. S. Srīnivāsa Iyengar, son of Srī Rāmānuja Iyengar, Advocate, Kadalur.

12th July 1942.—Jyotishyaratnam Srīmān Karur Seshāchāryar, Palace Dharmādhikāri, had the privilege of having 'prapatti' performed for his sake by His Holiness Srī Swāmijī.

27th July 1942.—Chāturmāsya Sankalpam.

2nd August 1942.—Birthday celebration of His Highness the Mahārāja Srī Jayachāmarājendra Wodeyar Bahadur in the Durbar Hall commenced with the usual pādapooja to His Holiness Srī Swāmijī and the reception of Srī Bhāgavath and Srīpāda tīrthams, prasādam, etc., garlands with boquet previously offered to the Deity, khillats and blessings with phalamanträkshate from His Holiness. Dewan Saheb was likewise blessed by His Holiness with garlands and phalamanträkshate.

27th August 1942.—Vidwat Bahumāna Sabha.

21st September 1942.—Tirunakshatram celebration of Srī Vedāntha Deshikar in the Srī Mutt on a grand scale.

18th October 1942.—Srī B. R. Krishnamāchāryar, retired District and Sessions Judge, President of the "Vidyodaya Sabha" had audience with Srī Swāmijī and

obtained the privilege of listening to a lengthy upadesham and blessings with phalamantrākshate.

In connection with the proposed marriage of His Highness the Mahārāja's second younger sister Chi. Sou. Srī Yuvarājakumāri Srī Sujayakanthammanniavaru with Chi. Srī Yuvarāj Saheb Srī Rudra Datta Singhji, son of Sirdar Saheb Srī Jayavanthsinghji Ranamal Singhji of Sanand Koth Samsthān (on the morning of 25–3–1943), the following formalities were observed as regards His Holiness Srī Swāmijī.

13*th March* 1943.—Lagnapatrika was conveyed to the Srī Mutt by the Chief Palace Officials, headed by the Assistant Secretary Srī K. Guru Dutt, Durbar Bakshi Srī H. L. Devarāje Urs in a panchakalashi mena as usual with all Palace escort with bands and music at 4–15 P.M. for being blessed by His Holiness.

The deputation was received in the Kālakhsepa-kootam where His Holiness was. After making pranāms, the visitors being asked to sit down, Srī Jois Venkatā-chāryar rose and read the patrika in clear tone, and placed it in a silver tray in front of His Holiness, who pronounced his blessings on it and then conferred khillats, garlands and phalamantrākshate on the bringers of the Lagnapatrika. The 13 plates of flowers, fruits, garlands, suttuvīlyam and other subhadravyams were then offered to the Deities at the evening worship.

24*th March* 1943.—Pādapooja to His Holiness in the Dasara Durbar Hall at 11–40 A.M. by His Highness the Mahārāja, preliminary to the marriage. After His Highness had offered sambhāvane and received tīrthams, garlands and boquet with khillats and phalamantrākshate and retired after making pranāms to His Holiness, Srī Rājakumār and Sirdar Srī Lakshmīkāntharāje Urs making

pranāms were the recipients of His Holiness' blessings with garlands and phalamantrākshate.

25th March 1943.—His Holiness sent khillats and blessings with garlands, boquets, phalamantrākshate, etc., previously offered to the Deity to the Royal Bride and Birdegroom with blessings in a panchakalashi mena with bands, music, etc., escorted by Royal honours which were duly offered to the couple at the conclusion of the marriage.

17th July 1943.—Chāturmāsya Sankalpam.

22nd July 1943.— His Holiness' presence at the Birthday celebration of His Highness the Mahārāja at the Dasara Durbar Hall in the Palace for conferring blessings and receiving pādapooja at the commencement of the Durbar. The usual worship of His Holiness and reception of tīrthams, blessings with khillats, etc., previously offered to the Deities and phalamantrākshate at the hands of His Holiness. Srī Rājakumār Sirdar Srī Lakshmikāntharāje Urs and the Dewan Saheb were then the recipients of His Holiness' blessings along with garlands and phalamantrākshate.

25th July 1943.—The Revenue Commissioner Srī Seshādri obtained His Holiness' darshan and after being blessed with garlands and phalamantrākshate, retired taking leave of His Holiness.

17th August 1943.—Vidwat Bahumāna Sabha in the Srī Mutt in the afternoon attended by a large and representative gathering.

20th December 1943.—Refund to the Srī Mutt of Rs. 1,909 being the amount (with interest) paid as donation for constructing Professors' Quarters behind Mahārāja's Sanskrit College for failure of the latter taking shape.

5th February 1944.—His Holiness sent khillats and blessings with phalamanträkshate to Srī Rāje Urs, adopted son of Srī Lakshmīkāntharāje Urs. The recipient of His Highness' blessings was known before adoption as Srī Nanjundarāje Urs, B.SC., LL.B., B.A. (Commerce).

6th February 1944.—Srī Rāje Urs' Upanayana mahotsavam in Srī Cheluvāmba Mansion. Khillats with His Holiness' blessings with phalamanträkshate were sent to Srī Rāje Urs.

16th February 1944.—Srī Rāje Urs obtained darshan of His Holiness in the Srī Mutt accompanied by Srī Subbaraje Urs with plates of fruits and flowers and shawls, silk and laced clothes and handkerchief. After a brief upadesham His Holiness conferred blessings and phalamanträkshate on the distinguished visitors. The offerings of flowers, etc., were made to the Deity at the evening.

8th April 1944.—At 4 o'clock this after noon Srī Rājasenābhūshana A. V. Subrahmanyarāje Urs, retired Honorary A.D.C. to His Highness the Mahārāja, obtained His Holiness' darshan and while submitting to His Holiness the Lagnapatrika for the marriage of his third daughter Chi. Sou. Nagaratna Ammanniavaru on 28-4-1944 prayed to His Holiness to confer His blessings. His Holiness expressed his great pleasure and gave his blessings and conferred phalamanträkshate on Srī Subrahmanyaraje Urs and directed the offerings of fruits, flowers which he had brought to be reserved for being offered to God at the evening worship.

10th April 1944.—Receipt by V.P. Post of copy of "Eipgraphica Indica" from the Government of India, Central Publication Branch, Civil Lines, Delhi. (The inscription relating to the origin of the Srī Brahmatantra Mutt of Kanchipuram is to be found in this volume.)

13*th April* 1944.—Srīman Vidwān Koothādi Mandayam Krishnakumāra Tiruvengadāchāryar who had decided to assume Sanyāsāshrama, to occupy the gādi of Srī Yathirāja Mutt at Melukote obtained darshan of His Holiness Srī Swāmijī, performed pranām and sought his blessings before he proceeded to Melukote to carry out his purpose. His Holiness was only too glad to hear of the same and while blessing Srī Tiruvengadāchāryarswāmi with phalamantrākshate, conferred a pair of costly shawls on him. The Āshrama Sweekāram was fixed to take place at Melukote on 17–4–1944.

28*th April* 1944.—His Holiness sent khillats with his mangalāshāsanas to Srī Rājasenābhūshana A. V. Subrahmanyarāje Urs to be presented to his third daughter Srī Nāgaratna Ammanniavaru and her husband on the occasion of her marriage to-day along with His Holiness' blessings with phalamantrākshate to the married couple.

6*th May* 1944.—Lagnapatrika for the marriage of Chi. Sou. Srī Veerājammanni, eldest daughter of Srī Rāmarāje Urs, son of Lokahitaishi Srī Turuvekere Srī Puttabasavarāje Urs with Chi. Srī M. L. Rāje Urs, son of Sirdar Srī Lakshmīkāntharāje Urs on 12–5–1944 was submitted to His Holiness Srī Swāmijī by the representatives of both the parties for His Holiness' blessings which were, of course, bestowed with garlands and phalamantrākshate to the parties.

11*th May* 1944.—His Holiness was pleased to send khillats, garlands, etc., previously offered to Srī Hayagrīva with phalamantrākshate to the married couple at the conclusion of the marriage of Chi. Sou. Chandramati Ammanniavaru, daughter of Srī B. P. Krishne Urs and niece of Srī Dalavai Devarāja Urs.

13*th* *May* 1944.—Srīman S. T. Srīnivāsāchāriar, Professor, Tiruvallur College, visiting His Holiness in the company of Srīman V. V. Srīnivāsaiyengar, Advocate, Madras, offered seva to Srī Hayagrīva by performing a Harikatha performance on Srī Vedāntha Desikar, in the Srī Mutt before a select gathering.

14*th* *May* 1944.—Annual prize distribution in connection with Srī Vedāntha Desika Vihāra Sabha.

19*th* *May* 1944.—Visit to His Holiness of His Highness Srī Mārthānda Singhji, Yuvaraja of Rewa (Central India) and acceptance of khillats, blessings with garlands and phalamantrākshate granted by His Holiness.

22*nd* *May* 1944.—His Holiness, in response to a request made by the Secretary, Mysore State Vidyāshāla Pandita Mandali, was pleased to send a cash grant to the Mandali with his mangalāshāsanams for the successful fruition of the Mandali's objects.

1*st* *June* 1944.—Huzur Secretary and Assistant Secretary came to the Srī Mutt and obtained darshan of His Holiness and after the interview received his Holiness' blessings with garland and phalamantrākshate.

6*th* *July* 1944.—Chāturmāsya Sankalpa.

11*th* *July* 1944.—His Highness the Mahārāja's Birthday anniversary celebration commenced with the usual pādapooja to His Holiness and receipt of His Holiness' blessings along with tīrthams, khillats, garlands, boquets and phalamantrākshate. Srī Rājakumār and Dewan Saheb were the next recipients of His Holiness' mangalāshāsanams with garlands and phalamantrākshate.

17*th* *July* 1944.—Srī S. P. Rājagopālāchāriar, Dewan of Gwalior, obtained His Holiness' darshan and received His Holiness' mangalāshāsanams and phalamantrākshate.

His Holiness the Swāmijī's 61st Tirunakshatra mahotsavam. Sambhāvanes from disciples from distant parts were received for being offered to His Holiness. The disciples in Mysore had their own celebrations of the 'Shasṭyābdapūrthi' mahotsavam in their own solemn way with great pomp and enthusiasm with the hearty co-operation of the Palace authorities in the Mahārāja's Sanskrit College, Srīman Tirumale Krishnamāchāryar, Principal, Palace Yogashāla, taking the leading part. The gentleman also wrote and got published a commemoration volume (in Kannada) describing the event, prefacing it with a short biography of His Holiness. It may be mentioned here that Srīman Prativādi Bhayankaram Annangar Āchāryar published in Tamil a commemoration volume and the Srī Rāni of Atmakur had also published one in Telugu in honour of the great event.

22nd July 1944.—By means of a duly executed gift deed made by the hereditary worshippers of Srī Vedānta Desikar's Sannidhi in the Srī Adinātha Swāmi's temple at Alwar Tirunagari, the Srī Sannidhi as well as the right of worshipping Srī Vedāntha Desikar there were acquired by the Srī Mutt through Srī V. V. Srīnivāsāchariar, Advocate, Tirunelveli.

27th July 1944.—His Holiness added by way of donation a sum of Rs. 300 to the sum of Rs. 700 already paid by himself to the "Vedasāstra Poshini Sabha" to Srī A. Subrahmanya Aiyar.

6th August 1944.—The Annual Vidwat Bahumāna Sabha was held in the afternoon. 238 Vidwāns and 129 advanced students studying the several shāstras were recipients of sambhāvane which amounted to Rs. 1,879. The Assembly was thoroughly representative including a large number of Laukikas and Vaidikas of the City.

3rd September 1944.—Viswarūpa Yātre.

1st October 1944.—Revenue Commissioner's visit to Srī Mutt for His Holiness' darshan and blessings.

31st October 1944.—Vaikunthasamārdhane in the Srī Mutt on the 13th day of the demise of Srī Sirdar Lakshmīkāntharāj Urs, an earnest devotee of the Srī Mutt, himself being the hereditary occupant of a famous Gādi. A very simple, unassuming person, deeply interested in religious research and faithful observances of practices imposed by the shāstras, the Sirdar commanded universal respect notwithstanding his retiring disposition.

5th May 1945.—Prize distribution to the successful candidates in the annual Vedāntha Desika Vihāra Sabha. His Holiness' upadesham for nearly an hour and a half to the assemblage of pandits and scholars.

10th July 1945.—His Holiness was pleased to bless the Shārada Vilasa High School and College Committee with a donation of Rs. 1,000 for the year with his Mangalāshāsanams for the future of the institution.

25th July 1945.—Chāturmāsya Sankalpa.

30th July 1945.—Birthday celebration of His Highness the Mahārāja commenced as usual in the Durbar Hall with the pādapooja and offer of sambhāvane to His Holiness by His Highness the Mahārāja and the acceptance of tīrthams, garlands and boquets, khillats, etc., previously offered to God with blessings and phalamantrākshate.

26th August 1945.—Vidwat Bahumāna Sabha. Sambhāvane to Vidwāns and Vidyārthis amounted to about Rs. 1,800.

21st September 1945.—Special Samārādhane and Archana performed for the salvation of the late Srī



His Highness the Maharajadhi Raj
Sriman Marthanda Singjee Deo Bahadur
Bandhavesh, Rewa State

Colonel Rājakumār Desaraj Urs' soul, this the 13th day of his unfortunately premature and sad demise.

22nd September 1945.—Visvarūpa Yāthre.

21st March 1946.—Vaikunthasamārādhane performed in the Srī Mutt for the sake of the late Srī Krishnarāja Ammanniavaru, wife of the late Srī Adirāj Urs.

11th April 1946.—Santharpane got done by Srī Rāja of Atmakur (Hyderabad) in the Srī Sannidhi.

13th April 1946.—Visit to Srī Mutt of Srī Rāja of Atmakur for darshan and seva of the Deity and His Holiness who conferred khillats and blessings and phalamantrākshate after a long upadesham.

17th to 20th April 1946.—Choice flowers in trays were sent to Srī Sannidhi by the Srī Dowager Mahārānī Srī Lakshmī Vilās.

16th May 1946.—Acknolwedging and replying to His Holiness' mangalāshāsanams on the occasion of His Highness the Mahārāja Srī Mārtandasinghji's Pattābhishekam seeking the same by means of a Vignāpanāpatrika on 1-4-1946, His Highness caused a cash sambhāvane sent to His Holiness for seva to Srī Hayagrīva which was duly carried out.

21st to 30th May 1946.—Srī Jānakiammagāru and other members of the Royal Family of the Gadwal Samsthānam were guests of His Holiness in the Srī Mutt.

22nd June 1946.—Bharanyāsam conferred on Srī Jānakiammagāru by His Holiness.

Prize distribution on account of Vedāntha Desika Vihāra Sabha. His Holiness' upadesham.

4th July 1946.—His Holiness Srī Swāmijī sent his blessings along with khillats and phalamantrākshate to Srī M. A. Srīnivāsan (lately minister of Agriculture in

Mysore) to be offered to his son Chi. Srī Ānandālwar at his marriage on the morrow.

14*th July* 1946.—Chāturmāsya Sankalpam.

20*th July* 1946.—His Highness the Mahārāja's Birthday celebration in the Durbar Hall with pādapooja as usual to His Holiness. Blessings by His Holiness following the grant of tīrtham, khillats, garlands and boquet and phalamantrākshate.

The Dewan Saheb was the next recipient of His Holiness' blessings with garland and phalamantrākshate.

24*th July* 1946.—A further donation by His Holiness to Sārada Vilāsa Pāthasāla amounting to Rs. 1,000 to be added to the previous gift of Rs. 1,000 on 10–7–1945.

15*th August* 1946.—Vedashāstra Vidwat Bahumāna Sabha, the prize amount coming to Rs. 1,849–9–0.

12*th September* 1946.—Viswarūpa Yāthre.

10*th October* 1946.—Birth of (Srī Chi. Gāyathri Devi) daughter to His Highness the Mahārāja Srī Jayachāmarāja Wadeyar Bahadur.

21*st October* 1946.—His Holiness' presence in the "Kalyāna Mantap", Palace, at the "Nāmakarana Mahotsavam" of Srī Chi. Gāyathri Devi. Pādapooja to His Holiness with all due formalities according to custom. Conferment of blessings, khillats, tīrthams, garlands, boquets and phalamantrākshate upon the Royal Parents and the Mahārājakumāri, the Princess.

12*th May* 1947.—Bahumāna Sabha in connection with the examinations conducted under the auspices of Srī Vedāntha Desika Vihāra Sabha.

18*th May* 1947.—His Holiness' blessings with khillats and phalamantrākshate conferred on Srī A. S. Vīrarāje Urs, adopted son of Col. Srī A. V. Subrahmanyarāj Urs (Rājasenābhūshana).

22nd May 1947.—Visit of darshan of His Holiness by Srī Venkatāchalam, Advocate, Hyderabad.

3rd Juy 1947.—Chāturmāsya Sankalpa.

6th July 1947.—Private visit of His Highness the Mahārāja Srī Jayachāmarāja Wodeyar Bahadur to the Srī Mutt. Just half an hour before the proposed visit at 11 A.M. His Highness the Mahārāja sent Srī Niranjanarāj Urs, Huzur Secretary and Srī Narasimha Iyengar, Assistant Secretary, to inform His Holiness. It being the monthly Sravaṇa Nakshatram (birth nakshatram of Lord Srī Hayagrīva) His Holiness was engaged in special archana, etc., after the daily morning's abhigamanārādhanam.

The Deity had been installed as usual on this day in the jewelled golden cradle. It was a special coincidence and a fortunate one, therefore, for His Highness on his first visit to the Srī Mutt for Srī Hayagrīva after his Pattābhishekam, quite unexpected as it was.

As His Highness approached the steps leading to the Srī Mutt, the Srīkāryakartha Mahāvidwan Srīman V. Kastoori Srīnivāsarangāchāryaswāmi and the Mukhāmi and Adviser Srī Mahāvidwan Narasimharāghavāchāriar on behalf of His Holiness welcomed His Highness with a gentle shower of choice flowers and conducted His Highness straight to the Srī Sannidhi. His Highness performed pranāms to His Holiness and the Deities in the jewelled cradle and the divyamantap, His Holiness signifying by his happy look, his warm welcome to the young and devoted Ruler, waved the grand pyramidical arathi with the hundred and eight lights, after the twelve ārathis which were waved in succession. His Highness obtained a distinct and clear view of the Deities, was plunged in deep meditation during the time, concentrating his thoughts upon the divine sight. His Holiness

then offered to God tray after tray of the choice fruits, flowers, etc., which His Highness had brought with him for being offered to the Deity. His Holiness then releasing the double garland adorning the Deity garlanded His Highness with his own hands, offered the Srī Shatagopam on His Highness' bended head, conferred the tīrtham and tulasi prasādam and circumambulating the divyamantap and descending the steps of the Srī Sannidhi, uttered his ardent welcome and conducted His Highness to his own study apartment, the Kālakshepa kootam. As His Holiness seated himself in his Āsanam, His Highness made profound pranāms, and was enjoined by His Holiness to take his seat on the doubled pair of laced shawls spread for him for Āsanam. His Holiness having expressed his unbounded joy at this unceremonious visit of His Highness, particularly on a sravanam and congratulated His Highness on his good fortune which augured for his future prosperity, and the divine grace of Lord Hayagrīva. His Holiness then blessed His Royal Disciple with a brief Upadesham dwelling on the avatār of Srī Nārāyana as Srī Hayagrīva on earth and its purpose of conferring divine Gnānam and the resulting Ānandam, of which He is the embodiment, on all his votaries, particularly on the privileged rulers of Mysore and their subjects in the midst of whom He had elected to abide permanently, having come down from Srī Saraswati Devi to Srī Rāmānuja and thence to Srī Pillan and to Srī Vedānta Desika and to Srī Brahmatantra Swatantra. The upadesham lasted twenty-five minutes. His Holiness then bade his Royal Sishya repeat his visits like this as often as he could even like his great ancestors had been wont to do.

His Holiness then conferred his blessings on His Highness with garlands, boquet and phalamantrākshate. Srī Muddarāj Urs, attending on His Highness was then the recipient of garland and phalamantrākshate. His Highness then took leave of Srī Swāmiji and was accompanied by Srī Muddarāj Urs. It was about 12–30 now. The Huzur Secretary and Srī Narasimha Iyengar then were blessed with garland and phalamantrākshate by His Holiness before they took leave of him.

9th July 1947.—His Holiness at the Durbar Hall, Palace, for pādapooja at the Birthday celebration of His Highness Srīman Mahārāja. After granting tīrthams, garlands and boquet, His Holiness conferred blessings and phalamantrākshate on His Highness. The Dewan Saheb was blessed with garland and phalamantrākshate.

11th July 1947.—The Srī Rāja and Srī Rāni of Kollengode who were amongst the distinguished guests of His Highness at the Birthday celebration with their daughters paid a visit to the Srī Mutt this morning, accompanied by Srī K. Basavarāj Urs, M.A., B.L. Having arrived just in time for darshan of both Srī Swāmijī and the Deity at the mangalārathi which His Holiness had been offering at the concluding portion of the Abhigamanārādhanam, the distinguished visitors had the privilege of good seva. His Holiness having conferred tīrtham and tulasi prasādam on everyone of the visitors including Srī Basavarāj Urs, the Srīkāryakartha garlanded them all. Emerging from Srī Sannidhi His Holiness was followed by the visitors to the Kālakshepa kootam. There the visitors, having performed pranāms, were bidden to sit down. After enquiry of their welfare His Holiness granted them the privilege of a brief and illuminating upadesham for which they expressed their gratitude to

His Holiness and rose and offered Sambhāvane and again performed pranāms and were the recipients of garlands and phalamantrākshate and took leave of His Holiness.

7th August 1947.—At 4–30 P.M. His Highness the Mahārāja's maternal uncles, Sirdars and A.D.C.'s to His Highness, Srī Dalavoy Devarāj Urs and Dalavoy Srī Madanagopāla Rāje Urs had audience with His Holiness for an hour and were blessed with garland and phalamantrākshate.

2nd September 1947.—Seventieth session of the annual Srī Vedashāstra Vidwat Bahumāna Sabha in the Srī Mutt.

1st October 1947.—Viswarūpa Yātre.

29th October 1947.—A memorable day in the history of Modern Mysore.

At about 10–30 A.M. the newly appointed Ministers in accordance with the grant of "Responsible Government under the ægis of His Highness the Mahārāja" took the oath of loyalty and allegiance to His Highness the Mahārāja in the Special Durbar in the Palace attended by about two hundred leading representatives of His Highness' subjects.

The day also remarkably coincided with the first annual Birthday Mahotsavam celebration of Chi. Sou. Mahārājakumāri Srī Gāyathri Devi (in the Srī Lakshmī Vilās Thotti), when His Holiness' gifts of khillats and blessings with garlands, boquets and phalamantrākshate were presented by the representatives of His Holiness to the Princess.

At 3 o'clock in the afternoon the Honourable Chief Minister Srī K. Chengalarāya Reddi, in company with the Honourable Srī K. T. Bhāshyam, the Law Minister and

Srī Rāmachandra Rao, Secretary to the Congress, and Srī Channaiya, President, Mysore City Congress Committee, arrived at the Srī Mutt. As they approached the main gate of the Srī Mutt, they were warmly welcomed by the officials of the Srī Mutt and were conducted upstairs to the study of His Holiness, who gave them darshan in the adjoining hall. The audience lasted about a quarter of an hour during which His Holiness blessed them with a brief upadesham appropriate to the occasion, dwelling on "rājadharma", "prajādharma", etc., at the conclusion of which His Holiness conferred his blessings on them all with garlands and phalamantrākshate.

13*th April* 1948.—In connection with the "Shashthipoorthi Shānti" of Her Highness the Dowager Mahārāni on the 15th inst. "Kalashapratishtha" in the Palace, at which His Highness the Mahārāja offered Sambhāvane to His Holiness Srī Swāmijī.

14*th April* 1948.—Her Highness visited the Srī Mutt and having obtained darshan of His Holiness and the Deity offered Namaskārams to His Holiness accompaning it with khillats and cash sambhāvane and was blessed with mangalāshāsanams by His Holiness for the future salvation of the soul of the worshipper, the visitor.

15*th April* 1948.—Santharpane and dakshine in the Srī Mutt on account of "Shashthipoorthi Shānti" of Her Highness.

11*th June* 1948.—His Holiness sent his blessings with khillats, garlands and phalamantrākshate to Dewan Srī Sir Arcot Rāmaswāmi Mudaliar to be presented to his daughter on the occasion of her marriage and to her husband the bridegroom.

1*st July* 1948.—His Holiness sent his blessings with khillats, garlands and phalamantrākshate to Srī N. S.

Hiriannayya, Municipal Commissioner, to be presented to his daughter on the occasion of her marriage and to her husband, the bridegroom.

20th July 1948.—Chāturmāsya Sankalpa.

Among the ladies present at the "Panchashānti" were Srī Jānaki Ammagāru of Gadwal and some of the members of the retinue of the Rāni who was in Bangalore.

27th July 1948.—Birthday celebration of His Highness the Mahārāja in the Durbar Hall, as usual, commenced with pādapooja to His Holiness Srī Swāmijī and offer of sambhāvane. His Holiness, having conferred tīrtham, garlands and boquet, previously offered to the Deity conferred his blessings while he bestowed khillats and phalamantrākshate.

19th August 1948.—His Excellency Srī C. Rājagopālāchāri, Governor-General of India, to-day received blessings with phalamantrākshate and garland conferred upon him by His Holiness and sent through Srīkāryakartha and Mukhāmi of the Srī Mutt in the "Lalitha Mahal" where he was lodged, as His Excellency felt indisposed and could not be present, as he had originally sent word that he would, to pay his homage to His Holiness in person.

25th August 1948.—Vidwat Bahumāna Sabha in the Srī Mutt.

17th October 1948.—His Holiness sent his blessings with garlands, boquet, khillats and phalamantrākshate to Mahārājakumāri Chi. Sou. Srī Gāyathri Devi on her second annual birthday anniversary celebration.

24th October 1948.—At 4–30 P.M. His Holiness received Sir Mirza M. Ismail (Amin-ul-mulk, etc.), Retired Prime Minister of Mysore, Jaipur and Hyderabad, in audience and congratulating him on his being awarded he Degree of Doctor of Laws by the Mysore University,

conferred on him his blessings with garlands and phalamantrākshate. The distinguished visitor expressed his gratitude to His Holiness and took leave.

1st December 1948.—At 9 o'clock this morning His Highness the Maharāja's maternal uncles Sirdar and A.D.C. to His Highness Srī Dalvoy Devarāj Urs and his nephew Dalvoy Srī Nanjarāj Urs came to the Mutt with several plates of fruits, flowers, etc., conveying a "Lagnapatrika" for being blessed by His Holiness, which, of course, was done by His Holiness, the bridegroom being the latter himself. Both were recipients of phalamantrākshate with garlands and blessings.

5th December 1948.—His Holiness' blessings with khillats and phalamantrākshate were sent to the Bride and Bridegroom mentioned above.

17th January 1949.—Cash donation with mangalāshāsanams sent to Āgamatraya Mahāmandala Mahāsammelanam of Srī Chāmarājendra Veda Mahāpāthashāla, Bangalore.

2nd February 1949.—"Lagnapatrika" for the proposed Upanayanam and marriage of Chi. Srī Prithvirāj Urs, son of late Srī Rajkumār Col. Srī Desaraj Urs, brought by Srī Sirdar Dalvoy Srī Devarāj Urs, A.D.C., maternal uncle of His Highness the Mahārāja, for submission to His Holiness Srī Swāmijī for his blessings. The distinguished nobleman was also accompanied by the bride's party representative from Sandur, the Rāja's father, a nobleman of Kolhapur. The party brought 13 plates of flowers, fruits, etc., for the Deity. After the purohit had read the document and presented it to His Holiness in a silver tray, His Holiness pronounced his blessings and conferred phalamantrākshate with garlands on the party and to the small gathering of pundits present.

APPENDIX IX

List of Endowments

A. Sri Vedāntha Desika Vihāra Sabha .. Noted already
B. Vidyāsākha .. .. Noted already
C. Sevārthams in the Sri Mutt.—

(a) *Endowments* :—

		Capital			Income per annum		
		Rs.	A.	P.	Rs.	A.	P.
1.	Srimati Paladi Papamma ..	1,100	0	0	44	0	0
2.	Chitradurg Sri Rangachar ..	600	0	0	40	0	0
3.	His Holiness Sri Swamiji ..	400	0	0			
	Total ..	2,100	0	0	84	0	0

(b) *Lands* :—

		Capital			Income per annum		
1.	Sri Peravali Singamma	595	5	11	79	4	9
2.	,, Chattri Subbanna	300	0	0	26	6	11
3.	,, Hindupur Vyshya Disciples ..	1,225	0	0	120	10	10
4.	,, C. K. Adinarayana Setty ..	1,000	0	0	80	7	3
5.	,, Big Kanchipuram, Thiruvengada Mudaliar	3,000	0	0	150	0	0
	Total ..	5,620	5	11	456	13	9

(c) *Investments in the Sri Mutt* :—

		Capital			Income per annum		
1.	Sri Dāsa Rajamma	200	0	0	10	0	0
2.	,, Bangalore Krishnamma ..	250	0	0	12	8	0
3.	,, Ramapuram Narayana Iyengar	100	0	0	5	0	0
4.	,, Bangalore Adinarayana Shetty ..	1,000	0	0	50	0	0
5.	,, Hindupur Lakshmaiya ..	200	0	0	10	0	0
6.	,, Gorur Kutaiengar	100	0	0	5	0	0
7.	,, Ayodhya Seenamma	750	0	0	37	8	0
8.	,, Hulikallu Nilubagalu Srinvasa Iengar	206	0	0	10	5	0
9.	,, Hindupuram Dasa Lakshmayya	242	8	0	12	2	0
	C. O. ..	3,048	8	0	152	7	0

	Capital Rs.	A.	P.	Income per annum Rs.	A.	P.
B.F. ..	3,048	8	0	152	7	0
10. Sri Tirupati Tāyāramma	355	0	0	17	12	0
11. ,, Polepalli Ramanuja Setty Advocate, Madras ..	100	0	0	5	0	0
12. ,, Gangavaram Venkatammanavaru	101	0	0	5	0	0
13. ,, Proddutur Sundaracharyar ..				20	0	0
Total ..	3,604	8	0	200	3	0

D. (a) *Branch Mutts* (Mysore Government Charitable Endowment Deposits) :—	Endowment amounts			Income per annum		
1. Sri Srimad Abhinava Ranganatha Brahmatantra Parakalaswami for Tooppil Sri Brahmatantra Swetambara Parakala Mutt ..	30,000	0	0	1,200	0	0
2. ,, Do. .. .. (Sri Rama temple at Dhanushkodi)	7,500	0	0	300	0	0
Total ..	37,500	0	0	1,500	0	0
(b) *Landed properties* :—						
1. Sri Kamalamma Rangachar (Dr.) ..	2,000	0	0	100	0	0
2. ,, Komala Rangamma	1,800	0	0	125	1	0
3. ,, Do.	2,500	0	0	241	5	9
4. ,, Abhinava Ranganatha Parakala Swami	700	0	0	80	7	3
5. ,, Jatā Brahmachāri Aravamuda Aiyangar, Wet land in Iruttur (Bezwada Dist.)	1,200	0	0	87	3	0
6. ,, Secunderabad C. K. Doraiswamy Mudaliar (wet lands in Uttaratucrur)	5,000	0	0	280	0	0
7. ,, Abhinava Ranganatha Brahmatantra Parakalaswami Do. ..	600	0	0	20	0	0
8. ,, Big Kanchipuram Thiruvengada Mudaliar	4,000	0	0	200	0	0
9. ,, Sri Mutt (Venugopala Swami, Krishnapura)	2,000	0	0	270	0	0
10. ,, Small contributions by devotees, Krishnapur	1,000	0	0	84	0	0
Total ..	20,800	0	0	1,578	1	0

	Endowment amounts Rs. A. P.			Income per annum Rs. A. P.		
(*c*)						
1. Sri Manganiram Sait	?			120	0	0
2. ,, Mahālakshmiamma *alias* Karanamma (at Melukote) ..	200	0	0	10	0	0
3. ,, Srimad Abhinava Ranganatha Brahmatantra Parakalaswami (Branch Mutt at Ramanathpur)	1,812	13	0	90	10	0
Total ..	2,012	13	0	220	10	0
E. (*a*)						
1. Sri Pundita Venkata Krishnamachar (Vedantha Desika Sannidhi, Melukote)	3,000	0	0	150	0	0
2. ,, Rajasevasakta, Rao Bahadur M. C. Rangiengar, Melukote ..	500	0	0	18	12	0
3. ,, B. C. Garudachar Do. ..	700	0	0	26	4	0
Total ..	4,200	0	0	195	0	0
(*b*) *Landed properties* :—						
1. Sri Pandita Venkata Krishnamacharyar (Sri Vedanta Desika Sannidhi, Melukote) ..	825	0	0	105	11	0
2. ,, Hampapuram Seshamma Do.	2,000	0	0	245	2	0
3. ,, Srinivasa Brahmatantra Parakalaswami Do. ..	1,000	0	0	80	7	3
4. ,, Srimad Abhinava Ranganatha Brahmatantra Parakalaswami (at Satyagal)	3,332	0	0	378	12	0
Total ..	7,157	0	0	810	11	0

(*c*) Sri Gorur Kuttaiengar

Do. Melukote 110 0 0 5 8 0

Of these Endowments, A and B correspond to

I. Sri " Vedanta Desika Vihara Sabha".

II. Vidyasala of Sri Mutt.

C. have for their purpose some specific sevas ;

D. are earmarked for maintaining the Branch Mutts and connected institutions.

E. Same as C for specified purposes.

The Abstract of Total Amounts of Endowment under the Different Heads are as Follows

No.	Particulars	In Government Charitable Endowments Rs.	A.	P.	The Landed Properties			Original Amount			Total		
A	Sri Vedānta Desika Vihāra Sabha ..	31,500	0	0	1,02,907	7	0	1,308	0	0	1,35,715	7	0
B	Vidyāsākha	26,500	0	0	4,308	0	0	..			31,300	0	0
C	Sevarthams conducted in the Mutt or through Sri Mutt	2,100	0	0	6,120	5	11	3,604	8	0	11,824	13	0
D	Sākha Mutts	37,500	0	0	20,800	0	0	2,012	13	0	60,312	13	0
E	Other Miscellaneous purposes	4,200	0	0	7,157	0	0	110	0	0	11,467	0	0
	Grand Total ..	1,01,800	0	0	1,41,784	12	11	7,035	5	0	2,50,620	1	11

It will be relevant at this point to mention that the various Endowments which His Holiness has made during nearly a quarter of a century has been rendered possible by the hearty and steadfast co-operation tendered by the various officials of the Government beginning with Rājamantrapravina Srī A. V. Rāmanāthan, who, in response to the desire exressed by His late Holiness Srī Vāgīsha Brahmatantra Parakālaswāmi and under the direct command of His Highness, took over the management of the landed properties of the Srī Mutt on behalf of the Government. According to this arrangement, after making the necessary deductions, the net income from the lands was to be handed over to the Srī Mutt along with the accounts. In the first instance, the arrangement was to be treated as an experimental and a temporary measure, to find out whether the innovation would be conducive to the advantage of the Srī Mutt. The result showed that His Holiness was thoroughly justified in starting the experiment. His successor, the present Holiness Srīmad Abhinava Ranganātha Yatīndra, realising the advantageousness of the scheme, was pleased to direct that the arrangement should continue indefinitely.

Yet another arrangement for the sound conduct of the affairs of the Srī Mutt was made by His Holiness with the approval of His Highness the Mahārāja, immediately after his accession to the Peetham. It may even serve as a model for similarly placed institutions all over the country. It is the constitution of an "Advisory Committee" to help His Holiness by proffering advice in all worldly affairs connected with the administration of the Srī Mutt. The Committee is also empowered to scrutinise the administration, have the accounts periodically audited by duly qualified auditors and guide and

advise the officials. This has contributed much to the peace of mind and relief from anxieties of His Holiness, who, however, has wisely reserved to himself all matters connected with the moral and spiritual welfare of the institution in his own hands, to enable him to carry out the injunctions of Srī Varadarāja Swāmi of Kanchi to the founder of the Srī Mutt Srī Periya Brahmatantra Swatantra Jeeyer, and thus to carry on the work of Srī Rāmānuja and Srī Nigamāntha Mahā Desikar, the Paramāchāryar of Srī Brahmatantra Swatantra. The members of the Committee when it was first constituted were:—

1. Srī Rao Bahadur M. C. Ranga Aiyangar, B.A., B.L., Advocate (*President*).
2. „ Rājakavibhūshana H. Lingarāj Urs, Palace Muzrai Bakshi.
3. „ T. Krishna Iyengar, B.A., B.L., Retired Sub-Judge.
4. „ S. Rangāchārlu, Retired Deputy Inspector of Schools.
5. „ C. Rāmānuja Aiyangar, M.A., L.T., Principal, Mahārāja's Sanskrit College (*Secretary*).

The late Gurusevāsakta Srīman Dharmādhikāri Tiruvallur Srīnivāsa Rāghavāchāryar as "Honorary Superintendent" was extremely helpful to His Holiness in trying to realise many of the aspirations of Srī Swāmijī towards enlarging the sphere of the activities of the institution:—

1. By starting the "Vedāntha Desika Vihāra Sabha".

2. By opening of a Vidyāsākha in the Mutt—

(*a*) to give such training to the pundit students as will fit them to undertake missionary work of a

character which will help preserve the orthodox faith without coming into conflict with the present advance of modern ideas in the spiritual field;

(*b*) to start similar institutions in places like Kānchipuram and provide recurring monthly and annual grants to them;

(*c*) to educate and train the younger scholars to study the shāstras, to recite the Vedas and the Divya-prabandhams, to help as purohits versed in "Poorva and Apara Prayogams" and thus help the community at large in the performance of sacred rites and to serve as a "Guru-kula" under the personal supervision of His Holiness;

(*d*) to grant some aid to students of High Schools and Colleges—irrespective of caste—in the shape of grants to institutions like the "Anāthālaya", the "Vidyo-daya Sabha", "Vedāntha Desika Grantha Prachārini Sabha", the "Ubhaya Vedāntha Pravarthana Sabha" (Melkote), etc.;

(*e*) to grant "padies" to students of all castes, to students coming from outside, and to those who are studying in the Sanskrit Colleges and to establish "Sākha mutthas" like those at Bangalore, Māgadi, Kānchipuram, Rāmanāthapuram, Sathyāgālam, Allahabad;

(*f*) to acquire Sannidhis for worship by agents appointed by the Srī Mutt at Srīrangam, Dhanushkodi, Ālwar, Tirungari, Tirukkurangudi, Fateh Darwaza (Hyderabad), Shahpur (Mahabubnagar District, Hyderabad), etc.;

(*g*) to help publish reprints of great works like:—

(i) Srī Parakāla Yatīndra Granthamāla Series (Telugu characters, edited and published by Srī P. B. Annangar Āchāriyar of Srī Kanchi),

(ii) Srī Nityānusandhānam, Tiruvoimuzhi (Mudal Ayiram), Srī Desika Prabandham (Telugu characters, published by the Srī Mutt);

(*h*) to print voluminous standard works—for all times—written by His Holiness himself, the chief being of which

(i) Srī Hayasira Upākhyānam,
(ii) Vyākhyānam Hayasiroratnabhūshanam,
(iii) Sarvārtha Siddhi Vyākhyānam, Volumes I–III (Mysore Government Oriental Library);

(*i*) to print in the form of "Upanyāsa Māla"

(i) Summaries of lectures delivered by His Holiness himself at the Sabhas in the Srī Mutt,
(ii) by the Vidwāns of the Srī Mutt and of the Government Training College,
(iii) the Sanskrit College and other institutions on the Darshanas, Āgamas, Sanāthana Dharma, as also on social, religious and dhārmic subjects

at the big meetings presided over by His Holiness;

(*j*) The vast additions made to the Srī Mutt Library;

(*k*) individual donations to help construction of buildings for educational institutions like the Sārada Vilās Educational Society (Rs. 2,000), Krishnarajpet High School (Rs. 1,000), "Brāhmana Vidyā Sahāya Sangha" of Bangalore (Rs. 1,000), Vedasāstra Poshini Sabha, Mysore (Rs. 1,000) and numerous other conferences, associations, etc., in a smaller degree;

(*l*) the erection of the Divya Mantap to enshrine the Deities (silver, weighing 25,000 tolas), as also the Koormapītham;

(*m*) providing several more silver and gold vessels, etc., for the Deities' use in daily worship and on special occasions, the silver cradle being one of them;

(*n*) consecration of Srī Lakshmī-Hayagrīva image to enable the worshippers to have a correct idea of the original image worshipped by Srī Saraswati, Srī Rāmānuja, Srī Tirukkurukai Pirān Pillān, Srī Nigamāntha Mahā Desikar and Srī Brahmatantra Swatantra Jeeyer;

(*o*) construction and consecration of the well "Srī Hayagrīva Pushkarani" in the garden (tulasi and flowers) adjoining the Srī Mutt (Rs. 19,000);

(*p*) the crowning of the tower gate of the Mutt with gold gilt kalashamṣ (Rs. 6,000) and consecrating the same.

3. Another scheme started by His Holiness the present Swāmi clearly demonstrates the correct understanding of the difficulties of the servants in the employ of the Srī Mutt from the economic point of view. It is the starting of the Provident Fund Scheme within a period of three years after his accession to the Peetham. This has enabled him to assure continuity to the tenure of service of the workers amongst whom are a large number of Vidwāns who have passed the Vidwat Examinations of Mysore and the 'Siromani' examinations of Madras. Some of them are granted liberal scholarships—not to speak of other emoluments which they receive at the gatherings, such as the annual Veda Shāstra Vidwat Bahumāna Sabha—incidental to Chāturmāsya Srī Vedānta Desika Vihāra Sabha, etc. The Scholarships are intended to enable them to engage in further advanced studies

pre-eminently in Srī Vishistādwaita Vedāntha and enable them to propagate the Srīvaishnava cult in the country.

It will thus be seen that His Holiness, like everyone of his thirty-two predecessors in the holy peetham, has been giving every moment of his life for Service—which is his motto—to further the objects which the last great Hoysala Emperor Srī Vīraballāla III of Mysore was enjoined to achieve—as also his successors on the Mysore Throne, of Course—by Srī Varadarāja Swāmi of Kānchipuram Himself, their subjects and the peoples of the South in general. May Srī Lakshmī-Hayagrīva Divya Pādukā Sevaka Srīmad Abhinava Ranganātha Brahmatantra Parakālaswāmi live long to continue the task allotted to him by God, to the fullest span of his life which may be allotted to him by God, even like Srī Rāmānuja Parakālaswāmi, Srī Vedāntha Desika and Srī Bhagavān Rāmānuja!

जय जय नित्यसूक्तिललनामणिमौलिमणे
जय जय भक्तसंहतिभवाब्धिमहातरणे ।
जय जय वेदमौलिगुरुभाग्यदयाजलधे
जय जयवाजिवक्त्रपरकालयतीन्द्रनिधे ॥

55-48 Printed at The Bangalore Press, Bangalore City,
by G. Srinivasa Rao, Superintendent

26/2/75